

—VOL. I. No. 3.—

THE
AMERICAN
ANTI-SLAVERY
ALMANAC,
FOR
1838.

Being the second after Bissextile or Leap-Year, and the 62nd of American Independence. Adapted to most parts of the United States.



"Thus saith the Lord, Execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor."

N. SOUTHARD, EDITOR.

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TIDES.

In addition to the column giving the time of high water at Boston, occasional remarks respecting the height of the tides, are made in the miscellaneous column. To consider the subject more particularly, the highest tides in each lunation, or interval between two successive changes of the moon, are those which happen a day and a half, or the third tide after the change and full. These are called Spring Tides. The lowest are those which happen about a day and a half after the moon's quadratures, and which are called Neap Tides. In the former case, the attractive forces of the sun and moon combine to produce the greatest effect on the waters of the ocean, and in the latter, the least, as these forces then operate in a manner against each other. These circumstances are again affected by the distances of the luminaries from the earth and their declinations; the greatest spring tides following those syzygies which happen when the sun and moon are in the equinoctial, and at their least distances from the earth. The highest spring tides therefore, happen about the equinoxes, and the lowest at mid-summer and mid-winter. It is important to know when to expect these very high tides on account of their inundation of lands on the coast, and of their interference with some of the labors and operations of sea ports.

In connection with this part of the subject, we have given two tables, the first of which exhibits the mean rise or difference between high and low water at spring tide for several places on the coast; the second contains factors for finding the rise of any spring tide during the year 1838. These factors were computed by M. Laplace, (by the formula which Laplace has given in the *Mecanique Celeste*, Vol. II. page 784, No. [2858], Dr. Bowditch's translation), and are *directly copied from the Connaissance des Temps*. Their use will be readily understood from the two following examples, it being only necessary to multiply the mean rise from table I. by the factor from table II. corresponding to the new or full moon at the time required.

| | |
|--|---|
| Required the rise of the new moon spring tide at Boston, March 25. | Required the rise of the full moon spring tide at Portland, June 8. |
| Mean rise from table I. 11. | Mean rise, table I. 9. |
| Factor from table II. 1.15 | Factor, table II. 0.79 |
| Rise of spring tide required 12.65 | Rise of spring tide required 7.11 |

It can hardly be necessary to add that no calculation can reach the effect of storms or long prevailing winds, which often cause a great difference in the rise of the tides.

The rise of the tides for all places throughout Massachusetts Bay is nearly the same. On the coast of Maine great difference prevails, the tides becoming very great toward New Brunswick; still further toward the head of the Bay of Fundy, they are really formidable, the rise being in some places 70 feet. This, multiplied by the highest factor of our table gives more than 81 feet, and furthermore, storms have been known to increase the tides at one or two of these places, to the rise of 120 feet.

TABLE I.

| | | | | | |
|---------------|--------|--------------|--------|-------------|-------|
| Boston, | FT. 11 | Newburyport, | FT. 10 | Newport, | FT. 5 |
| Cape Ann, | 11 | Portsmouth, | 10 | Providence, | 5 |
| Eastport, | 25 | Salem, | 11 | New Haven, | 8 |
| Kennebec, | 9 | Portland, | 9 | New York, | 5 |
| Mount Desert, | 12 | Plymouth, | 11 | Cape May, | 6 |
| Machias, | 12 | Nantucket, | 5 | | |

TABLE II.

| | | | | | |
|------------|------|------|-------------|------|------|
| January 10 | Full | 0.74 | July 7 | Full | 0.84 |
| " 25 | New | 0.99 | " 21 | New | 0.76 |
| February 9 | Full | 0.80 | August 5 | Full | 0.97 |
| " 24 | New | 1.12 | " 19 | New | 0.82 |
| March 11 | Full | 0.86 | September 4 | Full | 1.12 |
| " 25 | New | 1.15 | " 18 | New | 0.86 |
| April 9 | Full | 0.87 | October 3 | Full | 1.16 |
| " 25 | New | 1.04 | " 18 | New | 0.85 |
| May 9 | Full | 0.82 | November 1 | Full | 1.05 |
| " 23 | New | 0.87 | " 17 | New | 0.79 |
| June 8 | Full | 0.79 | December 1 | Full | 0.80 |
| " 21 | New | 0.76 | " 16 | New | 0.77 |
| | | | " 30 | Full | 0.81 |

The Calendar pages show the time of high water at Boston. For other places add or subtract the numbers in the following table.

TABLE III.

| | | | | |
|--------------|---|------------|-------------------|-------------|
| Albany, | - | add 4h 12m | Philadelphia, | add 2h 57m |
| Nantucket, | - | add 0 30 | Portland, | - b. 0 45 |
| New Bedford, | - | sub 3 53 | Portsmouth, N. H. | sub 3 15 |
| New London, | - | sub. 2 36 | Providence, | - sub. 3 05 |
| New York, | - | sub. 2 21 | St. Johns, N. I. | - a. 1 0 30 |
| Newburyport, | - | sub. 0 15 | Vineyard Sound, | - sub 0 30 |

TABLE IV. ASTRONOMICAL CHARACTERS.

| | | | | |
|------------|-----------|------------|---------------|--------------------|
| ☉ Sun. | ♁ Vesta, | ♃ Jupiter, | ♈ First Quar. | ♊ Conjunction, |
| ☿ Mercury, | ♂ Juno, | ♄ Saturn, | ♏ E. Moon, | ♋ Opposition |
| ♀ Venus, | ♀ Pallas, | ♅ Uranus, | ♐ Last Quar. | ♌ Ascending Node, |
| ♂ Mars, | ♄ Ceres, | ♁ N. Moon, | ♈ Quartile, | ♍ Descending Node. |

SIGNS OF THE ZODIAC.

| | | | | | |
|-----------|---------|---------|----------------|-----------|----------|
| ♈ Aries, | Ram, | Head, | ♏ Libra, | Scales, | Reins, |
| ♉ Taurus, | Bull, | Neck, | ♐ Scorpio, | Scorpion, | Secrets, |
| ♊ Gemini, | Twins, | Arms, | ♑ Sagittarius, | Archer, | Thighs, |
| ♋ Cancer, | Crab, | Breast, | ♒ Capricornus, | Goat, | Knees, |
| ♌ Leo, | Lion, | Heart, | ♓ Aquarius, | Waterman, | Legs, |
| ♍ Virgo, | Virgin, | Belly, | ♈ Pisces, | Fishes, | Feet. |

The Frontispiece.— The tree in the middle is slavery. An abolitionist, with the axe *immediatism*, is laying heavy blows at the root. A gang of mobocrats from the rum-shop are making *donations* of eggs, stones, &c. but they *go against slavery*. On the other side a D. D., the champion and representative of a corrupt church, stands first among those who, instead of *holding back* the arm of the abolitionist, try to *hold up* the tottering trunk of oppression. He is assisted by our northern civil and military office-holders, as well as by the whole military force of the nation, while the merchant, standing on his ledger, exerts his utmost strength, and the president of the U. S. volunteers his *veto* power, for the same purpose. They had better *'stand from under'* the falling tree, if they would not be crushed beneath it.

ECLIPSES IN THE YEAR 1838.

There will be four eclipses this year, two of the Sun and two of the Moon.

1. An Eclipse of th Sun, March 25, visible to all parts of the United States. It will be visible to the wes. par of South America, and west and south of this, to the south part of the Pacific Ocean, it will be visible and total.

2. A partial Eclipse of the Moon, April 9, visible throughout the United States as follows.

| D. H. M. | | | } Apparent time. | Magnitude of the Eclipse 7 digits on the Northern Limb. |
|------------|---|-----------|------------------|---|
| Beginning, | 9 | 7 46 eve. | | |
| Middle, | 9 | 9 13 " | | |
| End, | 9 | 10 39 " | | |

3. An Eclipse of the Sun, Sept. 18, visible throughout the United States; at Boston as follows.

| D. H. M. | | | } Ap. time. | Magnitude of the Eclipse, 11 digits on the Southern limb. |
|-----------------------|----|----------|-------------|---|
| Beginning, | 18 | 4 6 eve. | | |
| Greatest obscuration, | 18 | 4 52 " | | |
| End, | 18 | 6 5 " | | |

From New York to North Carolina this Eclipse will be Annular. At Washington, it will be Central. The North-eastern limit of the Annular phase is the South-west corner of Connecticut.

4. An Eclipse of the Moon, Oct. 3, invisible to all parts of the U. S.

EQUATION OF TIME.

Many of our friends and patrons have manifested a partiality to keeping their reckoning by apparent time. Instead of yielding the point to the clock, they wish to consider the middle of the day as the true noon, which certainly seems the most natural way of the two, and is on many accounts more convenient. We have therefore departed so much from our original course and the fashion of the day, as to conform our calculations to apparent, or solar time. If you wish to set a clock which should keep *mean* time, observe when the sun is on the meridian by a noon-mark or sun-dial;—then if the sun is *slow*, add the equation, if *fast*, subtract it, from 12 o'clock, and it gives the true clock time. Thus you will find at apparent noon, June 1, the true time is 11h. 57m. 26s. June 30, it is 12h. 3m. 12s.

As for the weather, although we may be deemed behind the refinement of the times, we are still determined to have now and then a guess at it, hit or miss. Our prognostics are founded on the table which we published last year, and we hope that at least, they will be found as often right as wrong; at any rate, we shall endeavor not to confound winter snows with summer showers.

EXPLANATION OF THE CALENDAR PAGES.

The 3d column shows the time of the sun's rising and setting; the 4th the days' length; 5th the days' increase; 6th equation of time. [See above.] The 7th column shows the time when the moon is on the meridian; the 8th the time of the moon's rising and setting; the 9th the time of high water; the 10th the moon's place. The meaning of the characters may be learned from table IV. on page 3.

TO THE PUBLIC.

In appearing the third time to spread before you ~~the~~ foul blood-guiltiness and imminent peril of this oppressive nation, I have reason to bless God for the candid hearing which has heretofore been extended to me. Not less than seventy thousand copies of the two former numbers of this little annual have gone abroad to stir up the drowsy conscience of the nation. The time is now evidently near at hand, when the question is to be *finally* settled, whether we shall, as a people, turn from our sins and live, or cleave to our sins and be dashed in pieces. We need only to look at the slave code by the side of God's law, to be convinced that slavery is at irreconcilable war with every principle of God's moral government. Either His throne must be overturned that slavery may stand, or slavery must be annihilated that God's government may triumph over every high thing that exalteth itself *against* him.

But what has the north to do with slavery? asks the objector, with a confident air, which implies that we are not partners in this Heaven-defying iniquity:—while we are constantly thrusting men into slavery, who have fled to us for protection, while we are voting for the extension and perpetuation of slavery by admitting new states to the partnership of guilt, while, instead of abolishing slavery at the capital, we have put a *veto* power into the hands of a man who had announced that he was the “*inflexible opponent of any attempt to abolish slavery*” there, without the consent of those who were, (in Jefferson's language,) “nursed, educated and daily exercised in tyranny.” But, though I can begin to describe our guilty connection with slavery, I can never finish the task; and I must forbear.

It has been one great object of this publication to show that **SLAVERY HAS MUCH TO DO WITH US.**

If the startling facts, of which I have here collected a scanty specimen, do not arouse the yeomanry of the north to a sense of the fact that our liberty has been doomed to become a sacrifice upon the smoking altar of slavery, then shall I expect to see the bloody rite speedily performed; while that energy, which should have been employed in defending her against the priests of the Southern Moloch, will be spent in maniac ravings or fiend-like carnage.

I have given a great variety of “pictures of slavery by slaveholders.” These, with only two or three exceptions, I cut with my own hands from the southern papers in which they first appeared. As my opportunity for examining such publications has been very limited, it will at once be understood, that the reader here sees only a small part of those portraits which slaveholders have hung up in the vestibule of slavery's prison-house. Of the mad havoc which riots unchecked in her dark and secret caverns, we can have no conception, which shall bear any near relationship to the reality, until the iron has entered our own souls.

The reader will be glad to perceive that several of our ablest writers have enriched this work with their contributions.

The astronomical department of this number, has been under the entire control of the experienced astronomer, who has acquired such well-earned celebrity as editor of “Parley's Almanac.” There is therefore no fear of inaccuracies.

N. SOUTHARD.

9, 1837. J. Q. Adams presented several petitions for the abolition of slavery in the District of Columbia. There were 75 votes AGAINST their RECEPTION.



10, 1837. Committee of Ohio Senate reported against a trial by jury for persons claimed as slaves.

12, 1837. Legislature of N. H. refused to incorporate the Freewill Baptist Home Miss. Soc., because some Freewill Baptists in the State believed the Declaration of Independence.

28, 1832. Legislature of Md. instructed their senators to ask of Congress an APPROPRIATION for the removal of FREE persons of color from the U. S., and to move an ALTERATION OF THE CONSTITUTION, if necessary, for that object.

31, 1837. Pennsylvania State A. S. Society formed at Harrisburg.

| MOON'S PHASES. | Day | Hour | Min. | | Day | Hour | Min. |
|----------------|-----|------|-------|---------------|-----|------|-------|
| First Quarter, | 3 | 1 | 54m. | Last Quarter, | 18 | 7 | 40 a. |
| Full Moon, | 10 | 2 | 28 a. | New Moon, | 25 | 8 | 54 a. |

| M. D. | D. W. |  | L. D. | D. IN. |  | So. | Sets. | H. wa. | D's |
|------------|-------|---|-------|--------|---|-------|---------|--------|--------|
| | | r. s. | h. m. | h. m. | m. s. | h. m. | h. m. | h. m. | place. |
| 1 Mond. | 7 | 31 5 | 8 58 | 0 4 | 3 56 | 4 50a | 10 49a | 3 17a | ☾ |
| 2 Tuesd. | 7 | 31 5 | 8 59 | 0 5 | 4 25 | 5 37 | morn. | 4 4 | ☾ |
| 3 Wedn. | 7 | 30 5 | 9 00 | 0 6 | 4 33 | 6 23 | 3 | 5 1 | ☾ |
| 4 Thurs. | 7 | 30 5 | 9 10 | 0 7 | 5 30 | 7 10 | 1 15 | 6 12 | ☾ |
| 5 Friday | 7 | 29 5 | 9 20 | 0 8 | 5 47 | 7 59 | 2 27 | 7 32 | ☾ |
| 6 Satur. | 7 | 29 5 | 9 30 | 0 9 | 6 13 | 8 50 | 3 38 | 8 40 | ☾ |
| 7 SUN. | 7 | 28 5 | 9 40 | 0 10 | 6 39 | 9 42 | 4 49 | 9 33 | ☾ |
| 8 Mond. | 7 | 28 5 | 9 50 | 0 11 | 7 5 | 10 38 | 5 54 | 10 29 | ☾ |
| 9 Tuesd. | 7 | 27 5 | 9 7 | 0 12 | 7 31 | 11 32 | 6 53 | 11 12 | ☾ |
| 10 Wedn. | 7 | 26 5 | 9 8 | 0 13 | 7 54 | morn. | ☉ rises | 11 49 | ☾ |
| 11 Thurs. | 7 | 26 5 | 9 9 | 0 15 | 8 18 | 24 | 5 21a | morn. | ☾ |
| 12 Friday | 7 | 25 5 | 9 10 | 0 16 | 8 42 | 1 14 | 6 25 | 24 | ☾ |
| 13 Saturd. | 7 | 24 5 | 9 12 | 0 18 | 9 4 | 1 53 | 7 29 | 53 | ☾ |
| 14 SUN. | 7 | 23 5 | 9 13 | 0 20 | 9 26 | 2 40 | 8 31 | 1 22 | ☾ |
| 15 Mond. | 7 | 23 5 | 9 14 | 0 21 | 9 47 | 3 20 | 9 32 | 1 49 | ☾ |
| 16 Tuesd. | 7 | 22 5 | 9 16 | 0 22 | 10 8 | 3 59 | 10 32 | 2 19 | ☾ |
| 17 Wedn. | 7 | 21 5 | 9 18 | 0 24 | 10 28 | 4 33 | 11 33 | 2 53 | ☾ |
| 18 Thurs. | 7 | 20 5 | 9 20 | 0 26 | 10 47 | 5 18 | morn. | 3 32 | ☾ |
| 19 Friday | 7 | 19 5 | 9 22 | 0 28 | 11 6 | 6 0 | 37 | 4 24 | ☾ |
| 20 Saturd. | 7 | 18 5 | 9 24 | 0 30 | 11 24 | 6 56 | 1 45 | 5 32 | ☾ |
| 21 SUN. | 7 | 17 5 | 9 26 | 0 32 | 11 41 | 7 36 | 2 56 | 6 50 | ☾ |
| 22 Mond. | 7 | 16 5 | 9 28 | 0 34 | 11 57 | 8 33 | 4 8 | 8 18 | ☾ |
| 23 Tuesd. | 7 | 15 5 | 9 30 | 0 36 | 12 14 | 9 34 | 5 18 | 9 26 | ☾ |
| 24 Wedn. | 7 | 14 5 | 9 32 | 0 38 | 12 27 | 10 38 | 6 22 | 10 24 | ☾ |
| 25 Thurs. | 7 | 13 5 | 9 34 | 0 40 | 12 42 | 11 42 | Sets | 11 13 | ☾ |
| 26 Friday | 7 | 12 5 | 9 36 | 0 42 | 12 55 | 43a | 5 40a | 0a | ☾ |
| 27 Saturd. | 7 | 11 5 | 9 38 | 0 44 | 13 7 | 1 40 | 7 3 | 42 | ☾ |
| 28 SUN. | 7 | 10 5 | 9 40 | 0 46 | 13 18 | 2 32 | 8 22 | 1 23 | ☾ |
| 29 Mond. | 7 | 9 5 | 9 42 | 0 48 | 13 30 | 3 22 | 9 39 | 2 1 | ☾ |
| 30 Tuesd. | 7 | 8 5 | 9 44 | 0 50 | 13 40 | 4 10 | 10 54 | 2 40 | ☾ |
| 31 Wedn. | 7 | 6 5 | 9 47 | 0 53 | 13 49 | 4 53 | | 3 23 | ☾ |



TEARING UP FREE PAPERS.

In the Southern States every colored person is presumed to be a slave, till proved to be free; and they are often robbed of the proof.

| M | Positions of the Sun, Moon and Stars...Tides, Weather, &c. |
|----|--|
| 1 | ☉ nearest the Earth <i>Clear</i> |
| 2 | 7°s south 8 45 a. <i>and</i> |
| 3 | ♂ greatest elong. E. <i>cold.</i> |
| 4 | ☿ stationary. |
| 5 | Rather low tides. |
| 6 | Aldebaran S. 9 17 a. <i>Fine</i> |
| 7 | ♂ in ♀. Capella S. 9 48 a. |
| 8 | Rigel S. 9 47 a. <i>and frosty.</i> |
| 9 | ♀ in ♀ <i>Now look</i> |
| 10 | ♂ stationary. ♂ ♂ ☿ |
| 11 | Betelgeux S. 10 14 a. <i>for</i> |
| 12 | Rather high tides. <i>snow.</i> |
| 13 | ☿ S. 3 42 m. |
| 14 | ♂ Apogee. ♂ ♂ ♂ |
| 15 | ☿ ♂ ♂ <i>Rather unsettled.</i> |
| 16 | Midelling tides. <i>with</i> |
| 17 | 7°s S. 7 40 a. <i>rain</i> |
| 18 | Aldeh. S. 8 24 a. <i>and</i> |
| 19 | ♂ in Inferior ♂ ☉ <i>occasional</i> |
| 20 | Rather low tides. <i>snow.</i> |
| 21 | ♂ ♂ ♂ |
| 22 | Capella S. 8 45 a. |
| 23 | <i>Warm, with rain.</i> |
| 24 | ♂ ♂ ♂ <i>or</i> |
| 25 | Rigel S. 8 34 a. |
| 26 | ♂ Perigee. ♂ ♂ ♂ <i>snow.</i> |
| 27 | ♂ ♂ ♂. <i>Pretty high tides.</i> |
| 28 | ♀ ♂ ♂. ♀ greatest brill. |
| 29 | Betelgeux S. 8 53 a. <i>[uncy]</i> |
| 30 | ♂ stationary. <i>More</i> |
| 31 | ☿ sets 8 23 a. <i>snow.</i> |

Readers! another rolling year has brought us together. It has also brought us 365 days of anguish to the slave, & its 365 days of guilt and infamy to the nation. But it has gone; — gone with its 365 days which were kindly given us to labor for the deliverance of the slave, and the salvation of his oppressors. We cannot recall the precious moments we have wasted, nor can we ever atone for our negligence; but we can show the sincerity of our repentance by redoubled zeal and industry the present year.

In prosecuting our work, let us always feel that it is a 'light thing to be judged of man's judgment.' Our whole conduct is naked and open before the eyes of Him who will soon judge us *without RESPECT OF PERSONS.*

Would it not be well now to commence giving ONE CENT A DAY to promote the cause of universal liberty? Will you set your sympathy for the slave at a lower mark than this?

God has made out 'free papers' for every human being. Our fathers, in signing the Declaration of Independence, republished and endorsed them. Yet some American citizens are SOLD if they cannot produce additional free papers, and when they do, they are often robbed of those.

6, 1837. J. Q. Adams presented to congress petitions against slavery, signed by 3641 persons.

12, 1789. Dr. Benjamin Franklin's name was signed to a petition to the first congress which existed under that Constitution which HE helped to form, praying them to exert the full extent of power vested in them by the Constitution, in discouraging the traffic in the human species. He was at that time president of the Pennsylvania Abolition Society. "This," says Stuber, "was his last public act." Franklin died April 17, 1790.

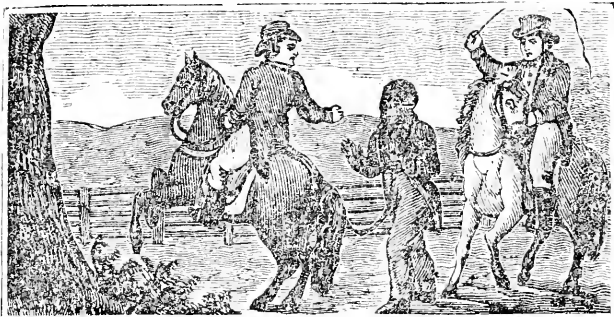
15, 1837. An act passed in New Jersey securing a trial by jury to persons in that State, in questions of personal freedom. A similar act, introduced by JAMES C. ALVORD, passed the legislature of Massachusetts a few weeks after.

26, 1834. Legislature of Maryland, by a special act, offer a reward of \$30 for seizing a runaway, and reducing him to slavery.

27, 1837. Riot at Poughkeepsie, N. Y. Mr. S. L. Gould, of Boston, was somewhat abused for speaking in behalf of liberty.

| MOON'S PHASES. | Day | Hour | Min. | | Day | Hour | Min. |
|------------------|-----|------|-------|-----------------|-----|------|-------|
| ☾ First Quarter, | 4 | 0 | 32 a. | ☾ Last Quarter, | 17 | 0 | 41 a. |
| ☾ Full Moon, | 9 | 8 | 53 m. | ☾ New Moon, | 24 | 7 | 19 m. |

| D. M. | D. W. | r. | ☉ | s. | L. D. | D. IN. | ☉ | sl. | ☾ | So. | ☾ sets. | H. wa. | ☾'s | | | | |
|-------|---------|----|----|----|-------|--------|----|-----|----|-----|---------|---------|-------|-------|--------|----|---|
| | | | | | h. | m. | h. | m. | m. | s. | h. | m. | h. | m. | place. | | |
| 1 | Thurs. | 7 | 5 | 5 | 9 | 50 | 0 | 56 | 13 | 57 | 5 | 47a | 8m | 4 | 11a | ☉ | |
| 2 | Friday | 7 | 4 | 5 | 9 | 52 | 0 | 53 | 14 | 4 | 6 | 39 | 1 | 20 | 5 | 21 | ☉ |
| 3 | Saturd. | 7 | 3 | 5 | 9 | 54 | 1 | 0 | 14 | 11 | 7 | 33 | 2 | 31 | 6 | 48 | ☉ |
| 4 | SUN. | 7 | 2 | 5 | 9 | 57 | 1 | 3 | 14 | 17 | 8 | 26 | 3 | 42 | 8 | 11 | ☉ |
| 5 | Mond. | 7 | 0 | 5 | 10 | 0 | 1 | 6 | 14 | 21 | 9 | 20 | 4 | 42 | 9 | 19 | ☉ |
| 6 | Tuesd. | 6 | 59 | 6 | 10 | 2 | 1 | 8 | 14 | 25 | 10 | 13 | 5 | 28 | 10 | 11 | ☉ |
| 7 | Wedn. | 6 | 58 | 6 | 10 | 4 | 1 | 10 | 11 | 23 | 11 | 3 | 6 | 16 | 10 | 53 | ☉ |
| 8 | Thurs. | 6 | 57 | 6 | 10 | 7 | 1 | 13 | 14 | 31 | 11 | 50 | 6 | 50 | 11 | 28 | ☉ |
| 9 | Friday | 6 | 55 | 6 | 10 | 10 | 1 | 16 | 14 | 23 | morn. | ☉ rises | 11 | 57 | | ☉ | |
| 10 | Saturd. | 6 | 54 | 6 | 10 | 12 | 1 | 18 | 14 | 31 | 32 | 6 | 16a | morn. | | ☉ | |
| 11 | SUN. | 6 | 53 | 6 | 10 | 15 | 1 | 21 | 14 | 34 | 1 | 13 | 7 | 18 | 21 | ☉ | |
| 12 | Mond. | 6 | 51 | 6 | 10 | 18 | 1 | 24 | 14 | 33 | 1 | 53 | 8 | 17 | 50 | ☉ | |
| 13 | Tuesd. | 6 | 50 | 6 | 10 | 20 | 1 | 26 | 14 | 32 | 2 | 30 | 9 | 18 | 1 | 15 | ☉ |
| 14 | Wedn. | 6 | 49 | 6 | 10 | 23 | 1 | 29 | 14 | 30 | 3 | 10 | 10 | 22 | 1 | 45 | ☉ |
| 15 | Thurs. | 6 | 47 | 6 | 10 | 26 | 1 | 32 | 14 | 27 | 3 | 52 | 11 | 28 | 2 | 25 | ☉ |
| 16 | Friday | 6 | 46 | 6 | 10 | 28 | 1 | 34 | 14 | 23 | 4 | 36 | morn. | 2 | 56 | ☉ | |
| 17 | Saturd. | 6 | 45 | 6 | 10 | 31 | 1 | 37 | 14 | 19 | 5 | 24 | 26 | 3 | 44 | ☉ | |
| 18 | SUN. | 6 | 43 | 6 | 10 | 34 | 1 | 40 | 14 | 13 | 6 | 16 | 1 | 46 | 4 | 48 | ☉ |
| 19 | Mond. | 6 | 42 | 6 | 10 | 36 | 1 | 42 | 14 | 8 | 7 | 14 | 2 | 57 | 6 | 17 | ☉ |
| 20 | Tuesd. | 6 | 41 | 6 | 10 | 39 | 1 | 45 | 14 | 1 | 8 | 15 | 4 | 2 | 7 | 54 | ☉ |
| 21 | Wedn. | 6 | 39 | 6 | 10 | 42 | 1 | 48 | 13 | 55 | 9 | 18 | 4 | 53 | 9 | 10 | ☉ |
| 22 | Thurs. | 6 | 38 | 6 | 10 | 44 | 1 | 50 | 13 | 47 | 10 | 20 | 5 | 41 | 10 | 4 | ☉ |
| 23 | Friday | 6 | 37 | 6 | 10 | 46 | 1 | 52 | 13 | 39 | 11 | 20 | 6 | 21 | 10 | 54 | ☉ |
| 24 | Saturd. | 6 | 36 | 6 | 10 | 49 | 1 | 55 | 13 | 30 | 16 | ☉ sets | 11 | 39 | | ☉ | |
| 25 | SUN. | 6 | 34 | 6 | 10 | 51 | 1 | 58 | 13 | 21 | 1 | 8 | 7 | 12 | 19a | ☉ | |
| 26 | Mond. | 6 | 33 | 6 | 10 | 55 | 2 | 1 | 13 | 11 | 1 | 59 | 8 | 31 | 57 | ☉ | |
| 27 | Tuesd. | 6 | 31 | 6 | 10 | 58 | 2 | 4 | 13 | 0 | 2 | 41 | 9 | 49 | 1 | 36 | ☉ |
| 28 | Wedn. | 6 | 29 | 6 | 11 | 2 | 2 | 8 | 12 | 49 | 3 | 41 | 11 | 7 | 2 | 16 | ☉ |



YOUNG HORSE-RACERS TORTURING A FREE CITIZEN FOR AMUSEMENT!

The colored man was seized, fastened to the horse's tail, and driven several miles. His free papers were at home, and he could not instantly produce them. He was found dead by the road side the next morning.

[See Tourey's Portraiture (Philadelphia, 1817), p. 34.] "On the side of their oppressors there was power, but they had no comforter." (Ecc. 4: 1.)

Positions of the Sun, Moon and Stars, Tides, Weather, &c.

- 1 Canopus S. 9 19 a. *Warm,*
- 2 Low tides. *with*
- 3 Sirius S. 9 29 a. *rain.*
- 4 ♀ S. 2 6 m. *Changeable,*
- 5 Middling tides. *with little*
- 6 Castor S. 10 3 a. *fine*
- 7 *weather for some time.*
- 8 Procyon S. 10 2 a.
- 9 ♀ stationary. *Unsettled,*
- 10 Middling tides. *cold,*
- 11 ☽ apogee. ♀ ☽ D. *with*
- 12 ☿ greatest elongation W.
- 13 ♀ sets 7 48 a. *snow*
- 14 Pollux S. 9 43 a. *or*
- 15 ☿ in ☿. *rain.*
- 16 Sirius S. 8 57 a.
- 17 ♀ ☽ ☼. ♀ ☽ D. *Be-*
- 18 Rather low tides. *comes*
- 19 Castor S. 9 12 a. *more*
- 20 ♀ sets 7 14 a. *mild, but*
- 21 ♀ S. 0 52 m. *continues*
- 22 ♀ ☽ D. *unsettled.*
- 23 *Now ex-*
- 24 ☽ peri. ☽ ☽ ☼. ☽ ☽ ☼. *ciple.*
- 25 High tides. *pect a few*
- 26 Procyon S. 8 52 a. *days*
- 27 ☽ ☽ ☼. *of fine*
- 28 ☽ ☽ ☼. *pleasant weather*

ABOLITION,—A RELIGIOUS ENTERPRISE.

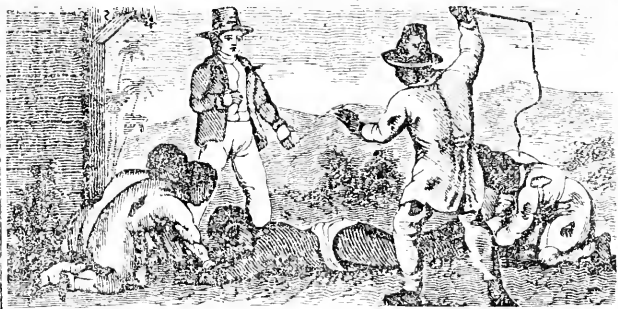
BY A KENTUCKIAN.

The proper ground to place abolition upon is a *religious* ground. We cannot be too careful to prevent its assuming a political type, or degenerating into a secular character. We cannot do or say too much to impress our fellow Christians (who, after all, are the hope of the slave) that abolition is not a human enterprise, with human ends and human instrumentalities,—a mere crusade for human rights; but that it is a spiritual conflict, with spiritual weapons and for spiritual ends,—a holy warfare for the cause of Jesus Christ.

We should mainly urge this consideration,—that *slavery is a sin against God*. A conviction of this we should strive to produce in every heart. For myself, I can freely say that I have no confidence in any other abolitionism than that which is based upon this principle. I would not have the list of abolitionists swelled by a single name, however influential, which did not pledge a heart responsive to this truth. Let us seek to make thorough abolition-

- 2, 1807. Act of Congress prohibiting the foreign slave trade was passed, to take effect Jan. 1, 1808.
- 4, 1837. Martin Van Buren became president of the United States. When taking the oath of office, he pledged himself to veto a *constitutional act*, if it was 'against the wishes of the slave-holding states.'
- 6, 1837. A PETITION of fathers and mothers of New York, praying for a trial by jury when the LIBERTY of themselves and children is at stake, was REJECTED by the N. Y. House of Assembly. Also a Petition praying that the Constitution of the State might be so amended that a man's complexion should not disqualify him from voting.
- 12, 1832. Law passed in the Legislature of Maryland prohibiting emancipation without expulsion from the State, unless the slaves procure certificates of extraordinary good conduct or character.

| MOON'S PHASES. | | | | | | | | | | | | | | | | | | | |
|------------------|---------|----|----|-------|--------|----|-----|-------|---------|-----------------|-------|-----|---------|-------|----|--------|--|--|--|
| ☾ First Quarter, | | | | | | | | | | ☾ Last Quarter, | | | | | | | | | |
| ☾ Full Moon, | | | | | | | | | | ☾ New Moon, | | | | | | | | | |
| Day Hour Min. | | | | | | | | | | Day Hour Min. | | | | | | | | | |
| 3 1 38 m. | | | | | | | | | | 19 1 39 m. | | | | | | | | | |
| 11 3 45 m. | | | | | | | | | | 25 4 54 a. | | | | | | | | | |
| D. M. | D. W. | r. | ☉ | L. D. | D. IN. | ☉ | sl. | ☽ So. | ☽ sets. | H. wa. | ☽'s | | | | | | | | |
| | | | s. | h. | m. | h. | m. | m. | s. | h. | m. | h. | m. | h. | m. | place. | | | |
| 1 | Thurs. | 6 | 23 | 6 | 11 | 4 | 2 | 10 | 12 | 37 | 4 | 34a | morn | 3 | 0a | 8 | | | |
| 2 | Friday | 6 | 26 | 6 | 11 | 7 | 2 | 13 | 12 | 25 | 5 | 28 | 22 | 3 | 51 | II | | | |
| 3 | Saturd. | 6 | 25 | 6 | 11 | 9 | 2 | 15 | 12 | 12 | 6 | 21 | 1 | 34 | 4 | 56 | | | |
| 4 | SUN. | 6 | 24 | 6 | 11 | 12 | 2 | 18 | 11 | 59 | 7 | 17 | 2 | 37 | 6 | 22 | | | |
| 5 | Mond. | 6 | 22 | 6 | 11 | 16 | 2 | 22 | 11 | 45 | 8 | 12 | 3 | 33 | 7 | 50 | | | |
| 6 | Tuesd. | 6 | 21 | 6 | 11 | 18 | 2 | 24 | 11 | 30 | 9 | 3 | 4 | 19 | 8 | 55 | | | |
| 7 | Wedn. | 6 | 19 | 6 | 11 | 21 | 2 | 27 | 11 | 16 | 9 | 51 | 4 | 59 | 9 | 51 | | | |
| 8 | Thurs. | 6 | 18 | 6 | 11 | 24 | 2 | 30 | 11 | 1 | 10 | 35 | 5 | 25 | 10 | 31 | | | |
| 9 | Friday | 6 | 16 | 6 | 11 | 27 | 2 | 33 | 10 | 46 | 11 | 17 | 5 | 48 | 11 | 5 | | | |
| 10 | Saturd. | 6 | 15 | 6 | 11 | 30 | 2 | 36 | 10 | 30 | 11 | 55 | 6 | 8 | 11 | 31 | | | |
| 11 | SUN. | 6 | 13 | 6 | 11 | 33 | 2 | 39 | 10 | 14 | morn. | | ☾ rises | morn. | | | | | |
| 12 | Mond. | 6 | 12 | 6 | 11 | 35 | 2 | 41 | 9 | 58 | 38 | | 7 | 17a | | 2 | | | |
| 13 | Tuesd. | 6 | 11 | 6 | 11 | 38 | 2 | 44 | 9 | 41 | 1 | 15 | 8 | 20 | | 7 | | | |
| 14 | Wedn. | 6 | 10 | 6 | 11 | 40 | 2 | 46 | 9 | 24 | 1 | 56 | 9 | 24 | | 52 | | | |
| 15 | Thurs. | 6 | 8 | 6 | 11 | 43 | 2 | 49 | 9 | 6 | 2 | 39 | 10 | 31 | 1 | 26 | | | |
| 16 | Friday | 6 | 7 | 6 | 11 | 46 | 2 | 52 | 8 | 50 | 3 | 25 | 11 | 42 | 1 | 59 | | | |
| 17 | Saturd. | 6 | 5 | 6 | 11 | 49 | 2 | 55 | 8 | 32 | 4 | 16 | morn. | | 2 | 41 | | | |
| 18 | SUN. | 6 | 4 | 6 | 11 | 52 | 2 | 58 | 8 | 14 | 5 | 10 | | 49 | 3 | 32 | | | |
| 19 | Mond. | 6 | 2 | 6 | 11 | 55 | 3 | 1 | 7 | 54 | 6 | 11 | 1 | 53 | 4 | 43 | | | |
| 20 | Tuesd. | 6 | 1 | 6 | 11 | 58 | 3 | 4 | 7 | 38 | 7 | 10 | 2 | 54 | 6 | 12 | | | |
| 21 | Wedn. | 6 | 0 | 6 | 12 | 1 | 3 | 7 | 7 | 20 | 8 | 10 | 3 | 43 | 7 | 45 | | | |
| 22 | Thurs. | 5 | 53 | 7 | 12 | 4 | 3 | 10 | 7 | 2 | 9 | 9 | 4 | 22 | 8 | 53 | | | |
| 23 | Friday | 5 | 56 | 7 | 12 | 7 | 3 | 13 | 6 | 43 | 10 | 5 | 4 | 55 | 9 | 52 | | | |
| 24 | Saturd. | 5 | 55 | 7 | 12 | 10 | 3 | 16 | 6 | 25 | 10 | 59 | 5 | 22 | 10 | 38 | | | |
| 25 | SUN. | 5 | 53 | 7 | 12 | 13 | 3 | 19 | 6 | 6 | 11 | 48 | ☾ sets. | 11 | 17 | | | | |
| 26 | Mond. | 5 | 52 | 7 | 12 | 16 | 3 | 22 | 5 | 48 | 42a | | 7 | 23a | | 0a | | | |
| 27 | Tuesd. | 5 | 50 | 7 | 12 | 19 | 3 | 25 | 5 | 30 | 1 | 33 | 8 | 47 | | 33 | | | |
| 28 | Wedn. | 5 | 49 | 7 | 12 | 22 | 3 | 28 | 5 | 11 | 2 | 97 | 10 | 6 | 1 | 19 | | | |
| 29 | Thurs. | 5 | 48 | 7 | 12 | 25 | 3 | 31 | 4 | 53 | 3 | 23 | 11 | 23 | 2 | 0 | | | |
| 30 | Friday | 5 | 46 | 7 | 12 | 28 | 3 | 34 | 4 | 34 | 4 | 20 | morn. | | 2 | 45 | | | |
| 31 | Saturd. | 5 | 45 | 7 | 12 | 31 | 3 | 37 | 4 | 16 | 5 | 17 | | 34 | 3 | 39 | | | |



Instead of being allowed to comfort and assist one another, the slaves are often compelled to hold one of their number, while another wretched being is forced to ply the lash.

M Positions of the Sun, Moon and Stars, . . . Tides, Weather, &c.

- 1 \mathcal{M} S. 0 17 m. *Fine for*
- 2 Castor S. 8 31 a. *March*
- 3 ♀ ♂ ♂. *but unless*
- 4 \mathcal{M} 8 ☺. *Low southerly*
- 5 ♀ in inferior ♂ ☺. *tides.*
- 6 Pollux S. 8 7 a. *winds*
- 7 ♀ ♂ ☿. *prevail, the*
- 8 ☿ stationary. *weather*
- 9 Regulus S. 10 40 a. *will*
- 10 \mathcal{M} ♂ ♀. *be generally cold.*
- 11 *Sudden storms of*
- 12 ♀ ♂ ♀. *snow, varied*
- 13 ♀ ♂ ☿. *Very high tides.*
- 14 ♀ perigee. *with*
- 15 \mathcal{M} S. 11 15 a. *rain.*
- 16 ♀ ♂ ♀. *High winds.*
- 17 ♀ S. 4 1 m.
- 18 *Becomes clear again,*
- 19 Cor Hydrae S. 9 23 a.
- 20 ☺ enters ♀. *Spring begins*
- 21 Low tides. *but cool.*
- 22 Regulus S. 9 52 a.
- 23 ♀ ♂ ♀. ♂ ♂ ♂. ♀ stay.
- 24 *Becomes mild,*
- 25 ♀ ♂ ♀. ☺ eclipsed, inv.
- 26 Middling *with*
- 27 *tides. symptoms*
- 28 ♀ apogee. *of*
- 29 ♀ in superior ♂ ☺.
- 30 \mathcal{M} S. 10 15 a. *showers.*
- 31 Regulus S. 9 20 a.

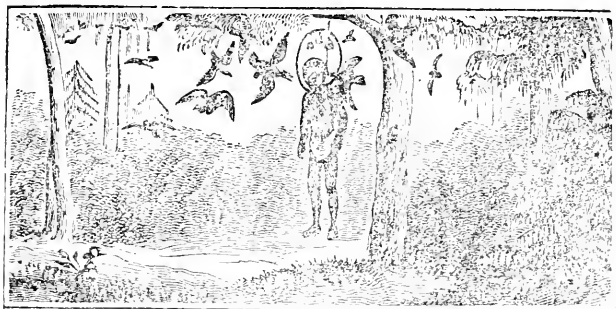
ists;—not political abolitionists, nor commercial abolitionists, but *pious abolitionists*,—men who, while they give their sympathies to the slaves, will also give their hearts to God. I let the anti-slavery motto be, *not* 'I am a man, and therefore an abolitionist,' but rather this, 'I love God, and therefore I am an abolitionist.'

The peculiar enormity of slavery consists in its being a *sin against God*. This towering feature overshadows all the violations of human rights and all the blighting of human hopes, of which slavery is incessantly guilty. This, its sin against God, consists not merely in its trampling upon the rights of man, but still more in the disregard which it thereby shows for the *express will of God*. Slavery violates the explicit precepts of the Bible, and the attempt to sanction it from the Bible is most awful sacrilege. Slavery stabs to the heart the law of love, it outrages the spirit of the gospel, it opposes the temper of Christ, it makes the atonement a mockery, the cross a mimic tragedy, the judgment a farce, hell a trifle, heaven a shadow, eternity a void,—and, in one word, writes LIE upon all the realities of the universe. *This is the sin of slavery!* If it does not go one step further, and make God a nullity, it is only because, like its father the devil,

The bells are securely fastened upon some slaves, who are thought to be disposed to run away. The slave in the picture, named Paul, was a native of Africa. He was stolen away from his widowed mother, his wife, and four children. His master was often drunk, and extremely cruel to all his slaves, but especially so to Paul, whose life was made insupportable. Notwithstanding his bells, he ran away, and concealed himself three or four weeks, living on land tortoises, frogs, and other reptiles. His back was hard, and all seamed and ridged with scars made by the whip and hickory stick, so that scarcely any of the original color remained. At length he hung himself. When found, he was hanging by a cord made of hickory bark. The air was filled with birds of prey, but when they tried to tear the flesh, the bells seared them away. He preferred all this to slavery. There is not one slave at the south who has any security against similar cruelty.

| MOON'S PHASES. | Day | Hour | Min. | | Day | Hour | Min. |
|------------------|-----|------|-------|-----------------|-----|------|-------|
| ☾ First Quarter, | 1 | 4 | 44 a. | ☾ Last Quarter, | 17 | 10 | 40 m. |
| ☾ Full Moon, | 9 | 9 | 21 m. | ☾ New Moon, | 24 | 2 | 18 m. |

| D. M. | D. W. | r. | ☺ | s. | L. D. | D. I. N. | ☺ | sl. | ☾ So. | ☾ sets. | H. wa. | ☾'s | | |
|-------|---------|----|----|----|-------|----------|-------|-------|-------|---------|--------|---------|-------|---|
| D. | | | | | h. | m. | h. m. | m. s. | h. m. | h. m. | h. m. | place. | | |
| 1 | SUN. | 5 | 43 | 7 | 12 | 34 | 3 | 40 | 3 | 57 | 6 13a | 1 35m | 4 40a | ☺ |
| 2 | Mond. | 5 | 42 | 7 | 12 | 36 | 3 | 42 | 3 | 39 | 7 6 | 2 25 | 6 3 | ☺ |
| 3 | Tuesd. | 5 | 41 | 7 | 12 | 38 | 3 | 44 | 3 | 22 | 7 55 | 3 4 | 7 28 | ☺ |
| 4 | Wedn. | 5 | 39 | 7 | 12 | 41 | 3 | 47 | 3 | 4 | 8 41 | 3 35 | 8 38 | ☺ |
| 5 | Thurs. | 5 | 38 | 7 | 12 | 44 | 3 | 50 | 2 | 46 | 9 23 | 4 0 | 9 27 | ☺ |
| 6 | Friday | 5 | 36 | 7 | 12 | 47 | 3 | 53 | 2 | 28 | 10 4 | 4 22 | 10 7 | ☺ |
| 7 | Saturd. | 5 | 35 | 7 | 12 | 50 | 3 | 56 | 2 | 11 | 10 44 | 4 41 | 10 40 | ☺ |
| 8 | SUN. | 5 | 34 | 7 | 12 | 52 | 3 | 58 | 1 | 54 | 11 24 | 5 2 | 11 10 | ☺ |
| 9 | Mond. | 5 | 32 | 7 | 12 | 55 | 4 | 1 | 1 | 37 | morn. | ☾ rises | 11 37 | ☺ |
| 10 | Tuesd. | 5 | 31 | 7 | 12 | 58 | 4 | 4 | 1 | 20 | 4 | 7 24 | morn. | ☺ |
| 11 | Wedn. | 5 | 29 | 7 | 13 | 1 | 4 | 7 | 1 | 3 | 46 | 8 29 | 5 | ☺ |
| 12 | Thurs. | 5 | 28 | 7 | 13 | 3 | 4 | 9 | 0 | 47 | 1 28 | 9 41 | 54 | ☺ |
| 13 | Friday | 5 | 27 | 7 | 13 | 6 | 4 | 12 | 0 | 31 | 2 21 | 10 50 | 1 11 | ☺ |
| 14 | Saturd. | 5 | 25 | 7 | 13 | 9 | 4 | 15 | 0 | 15 | 3 14 | 11 57 | 1 52 | ☺ |
| 15 | SUN. | 5 | 24 | 7 | 13 | 12 | 4 | 18 | ☺ | 1st | 4 11 | morn. | 2 38 | ☺ |
| 16 | Mond. | 5 | 22 | 7 | 13 | 15 | 4 | 21 | 0 | 14 | 5 10 | 56 | 3 33 | ☺ |
| 17 | Tuesd. | 5 | 21 | 7 | 13 | 18 | 4 | 24 | 0 | 29 | 6 9 | 1 47 | 4 42 | ☺ |
| 18 | Wedn. | 5 | 20 | 7 | 13 | 20 | 4 | 26 | 0 | 43 | 7 7 | 2 27 | 6 6 | ☺ |
| 19 | Thurs. | 5 | 18 | 7 | 13 | 23 | 4 | 29 | 1 | 57 | 8 2 | 3 1 | 7 36 | ☺ |
| 20 | Friday | 5 | 17 | 7 | 13 | 25 | 4 | 31 | 1 | 10 | 8 55 | 3 30 | 8 41 | ☺ |
| 21 | Saturd. | 5 | 16 | 7 | 13 | 28 | 4 | 34 | 1 | 22 | 9 45 | 3 53 | 9 33 | ☺ |
| 22 | SUN. | 5 | 15 | 7 | 13 | 30 | 4 | 36 | 1 | 34 | 10 35 | 4 19 | 10 17 | ☺ |
| 23 | Mond. | 5 | 13 | 7 | 13 | 33 | 4 | 39 | 1 | 46 | 11 26 | 4 42 | 10 59 | ☺ |
| 24 | Tuesd. | 5 | 12 | 7 | 13 | 35 | 4 | 41 | 1 | 58 | 16a | ☺ sets. | 11 45 | ☺ |
| 25 | Wedn. | 5 | 11 | 7 | 13 | 38 | 4 | 44 | 2 | 9 | 1 15 | 9 5a | 24a | ☺ |
| 26 | Thurs. | 5 | 9 | 7 | 13 | 41 | 4 | 47 | 2 | 19 | 2 12 | 10 20 | 1 7 | ☺ |
| 27 | Friday | 5 | 8 | 7 | 13 | 44 | 4 | 50 | 2 | 39 | 3 10 | 11 27 | 1 50 | ☺ |
| 28 | Saturd. | 5 | 7 | 7 | 13 | 46 | 4 | 52 | 2 | 39 | 4 8 | morn. | 2 36 | ☺ |
| 29 | SUN. | 5 | 6 | 7 | 13 | 48 | 4 | 54 | 2 | 48 | 5 3 | 23 | 3 24 | ☺ |
| 30 | Mond. | 5 | 4 | 7 | 13 | 51 | 4 | 57 | 2 | 56 | 5 55 | 1 6 | 4 19 | ☺ |



The slave Paul had suffered so much in slavery, that he chose to encounter the hard-hips and perils of a runaway. He exposed himself, in gloomy forests, to cold and starvation, and finally hung himself, that he might not again fall into the hands of his tormentor. [See Ball's Narrative, 2d Edit. p. 325.]

M Positions of the Sun, Moon and Stars....Tides, Weather, &c.

- 1) Alpher S. 3 37 a.
- 2) Low tides. *Rainy.*
- 3) Regulus S. 9 9 a. *with*
- 4) Alkes S. 9 53 a. *perhaps*
- 5) ♀ ♀. *a snow squall*
- 6) ♀ apogee. *Y & D. or*
- 7) Mirach on mer. 9 47 a.
- 8) Dubhe on mer. 9 45 a.
- 9) ♀ eclipsed, visible. *two.*
- 10) ♀ at greatest brilliancy.
- 11) ♀ ♀. *Pretty high tides.*
- 12) ♀ rises 3 52 m. *Some snow*
- 13) ♀ ♀. ♀ ♀ ♀. *from*
- 14) ♀ S. 9 16 a. *eastward.*
- 15) ♀ S. 2 11 m. *Rather un-*
- 16) Mirach on mer. 9 14 a.
- 17) Dubhe on mer. 9 11 a.
- 18) Low tides. *settled.*
- 19) Alkes S. 9 2 a. *An occa-*
- 20) ♀ ♀. ♀ ♀ ♀. *sional*
- 21) Denebola S. 9 54 a. *shower.*
- 22) ♀ perigee. *Now expect*
- 23) ♀ ♀. *several days of*
- 24) High tides. *fine pleasant*
- 25) ♀ greatest elon. E. ♀ ♀ ♀
- 26) Zavijava S. 9 26 a. *April*
- 27) Algorab S. 10 6 a.
- 28) ♀ sets 3 1 m. *weather.*
- 29) ♀ S. 1 17 a. *Rather*
- 30) ♀ ♀. *cool.*

it would rather war against His attributes, than deny His being.

How then should Christians regard this *daring Udder* of the God they love? There can be but one answer to this question,—they must *athe* it. Yes; let this truth be written upon the four walls of every church in these United States.—CHRISTIANS MUST ABHOR SLAVERY, OR RENOUNCE GOD.

Reader, you may now excuse yourself from coming, because the slaves are black. Will that excuse avail you when YOUR JUDGE shall own them as HIS BRETHREN?—when he shall say, 'Inasmuch as ye did it not to *one* of the *least* of these, ye did it not to me.' Will it not be insulting your Creator to his face to urge such a plea? If so, how dare you use it now?

Francis Durrett, in the Huntsville (Ala.) Democrat of March 8, 1837, advertises a mulatto slave who had escaped from him, who "had on when he left, a pair of hand-cuffs, a pair of drawing chains," &c.

What would you do to redeem yourself from slavery? 'Thou shalt love thy neighbor AS thyself.'

26, 1836. The U. S. House of Representatives adopted the following:

Resolved, That all Petitions, Memorials, Resolutions and propositions relating in any way, or to any extent whatever, to the subject of Slavery, shall, without being either printed or referred, be laid on the table, and that no further action whatever shall be had thereon." Yeas, 117. Nays, 0. It was a *second time* adopted, Jan. 18, 1837.

If we would not ever lose the right of petition, we must use it. This year, we ought every one of us, to petition Congress to abolish slavery in Dis. Col. and the Territories,—so to "regulate commerce among the several states," as to abolish the internal slave trade,—and to reject any proposition for the admission of Texas; and we should also petition our state governments to join their prayers with ours.

| OLD ST. PHASES. | | | Day | Hour | M. n. | | | | Day | Hour | M. n. |
|------------------|---------|----|-----|------|-------|------------------|----|----|-----|-------|---------|
| ☾ First Quarter, | | | 1 | 9 | 24 m. | ☽ New Moon, | | | 23 | 11 | 42 m. |
| ☾ Full Moon, | | | 9 | 9 | 17 m. | ☽ First Quarter, | | | 31 | 2 | 54 m. |
| ☾ Last Moon, | | | 15 | 5 | 2 m. | | | | | | |
| M. | D. | W. | D. | D. | D. | S. | S. | S. | H. | W. | D. |
| D. | D. | W. | r. | s. | h. | m. | h. | m. | h. | m. | h. |
| 1 | Tuesd. | 5 | 3 | 7 | 13 | 51 | 5 | 0 | 3 | 3 | 6 |
| 2 | Wed. | 5 | 2 | 7 | 13 | 56 | 5 | 2 | 3 | 11 | 7 |
| 3 | Thurs. | 5 | 1 | 7 | 13 | 58 | 5 | 4 | 3 | 18 | 8 |
| 4 | Friday | 4 | 5 | 8 | 11 | 25 | 8 | 3 | 25 | 8 | 47 |
| 5 | Saturd. | 4 | 5 | 8 | 11 | 45 | 10 | 3 | 30 | 9 | 26 |
| 6 | SUN. | 4 | 4 | 8 | 11 | 65 | 12 | 3 | 35 | 10 | 6 |
| 7 | Mond. | 4 | 3 | 8 | 11 | 85 | 14 | 3 | 40 | 10 | 48 |
| 8 | Tuesd. | 4 | 3 | 8 | 11 | 105 | 16 | 3 | 44 | 11 | 52 |
| 9 | Wed. | 4 | 3 | 8 | 11 | 125 | 18 | 3 | 48 | morn. | ☾ rises |
| 10 | Thurs. | 4 | 3 | 8 | 11 | 145 | 20 | 3 | 51 | 20 | 8 |
| 11 | Friday | 4 | 3 | 8 | 11 | 165 | 22 | 3 | 53 | 1 | 13 |
| 12 | Saturd. | 4 | 3 | 8 | 11 | 185 | 24 | 3 | 55 | 2 | 10 |
| 13 | SUN. | 4 | 3 | 8 | 11 | 215 | 27 | 3 | 56 | 3 | 9 |
| 14 | Mond. | 4 | 3 | 8 | 11 | 235 | 29 | 3 | 57 | 4 | 8 |
| 15 | Tuesd. | 4 | 4 | 8 | 11 | 255 | 31 | 3 | 57 | 5 | 6 |
| 16 | Wed. | 4 | 4 | 8 | 11 | 275 | 33 | 3 | 56 | 6 | 1 |
| 17 | Thurs. | 4 | 4 | 8 | 11 | 295 | 35 | 3 | 55 | 6 | 52 |
| 18 | Friday | 4 | 4 | 8 | 11 | 325 | 38 | 3 | 54 | 7 | 42 |
| 19 | Saturd. | 4 | 4 | 8 | 11 | 345 | 40 | 3 | 52 | 8 | 30 |
| 20 | SUN. | 4 | 4 | 8 | 11 | 365 | 42 | 3 | 48 | 9 | 18 |
| 21 | Mond. | 4 | 4 | 8 | 11 | 375 | 43 | 3 | 45 | 10 | 8 |
| 22 | Tuesd. | 4 | 4 | 8 | 11 | 385 | 44 | 3 | 40 | 11 | 1 |
| 23 | Wed. | 4 | 4 | 8 | 11 | 405 | 46 | 3 | 36 | 11 | 57 |
| 24 | Thurs. | 4 | 3 | 8 | 11 | 425 | 48 | 3 | 31 | 54 | 9 |
| 25 | Friday | 4 | 3 | 8 | 11 | 445 | 50 | 3 | 25 | 1 | 54 |
| 26 | Saturd. | 4 | 3 | 8 | 11 | 465 | 52 | 3 | 21 | 2 | 52 |
| 27 | SUN. | 4 | 3 | 8 | 11 | 485 | 54 | 3 | 13 | 3 | 46 |
| 28 | Mond. | 4 | 3 | 8 | 11 | 495 | 55 | 3 | 6 | 4 | 35 |
| 29 | Tuesd. | 4 | 3 | 8 | 11 | 505 | 56 | 2 | 59 | 5 | 21 |
| 30 | Wed. | 4 | 3 | 8 | 11 | 525 | 58 | 2 | 51 | 6 | 3 |
| 31 | Thurs. | 4 | 3 | 8 | 11 | 546 | 0 | 2 | 42 | 6 | 43 |



The purchaser of the husband has sent to have him dragged away. As he does not wish for the 'balance' of the family, they have been taken by different purchasers. See page 33.

P.M. Positions of the Sun, Moon and Stars, ... Tides, Weather, &c.

A. A. S. SOCIETY.

At their annual meeting, May 9, '27, the following officers were chosen.

- 1 \mathcal{M} S. 8 9 a. *Unsettled,*
- 2 Rather low tides. *with*
- 3 \mathcal{M} δ \mathcal{D} . \mathcal{M} δ \odot . *occu-*
- 4 \mathcal{D} apogee. *sio al showers.*
- 5 \mathcal{h} S. 0 53 m. *Changeable,*
- 6 \mathcal{M} station'y. δ station'y.
- 7 Denebola S. 8 43 a. *with*
- 8 Algorab S. 9 24 a. *now and*
- 9 Alioth on meridian 9 41 a.
- 10 \mathcal{h} δ \mathcal{D} . Rather high tides
- 11 \mathcal{M} S. 7 31 a. *then a pleasant*
- 12 \mathcal{h} S. 0 12 m. *day or two.*
- 13 \mathcal{Q} greatest elon. W. δ 28.
- 14 Algorab S. 8 57 a. *Signs*
- 15 Cor Caroli S. 9 19 a. *of*
- 16 \mathcal{h} δ \odot . Low tides. *rain.*
- 17 δ in inferior δ \odot . \mathcal{M} δ \mathcal{D}
- 18 Spica S. 9 36 a. *Now expect*
- 19 \mathcal{D} perigee. *a succession of*
- 20 \mathcal{Q} δ \mathcal{D} . *warm, pleasant*
- 21 Arcturus S. 10 15 a. *days.*
- 22 δ δ \mathcal{D} . *Vegetation rapid.*
- 23 δ δ \mathcal{D} . *Becomes cool.*
- 24 High tides. *Showers.*
- 25 \mathcal{M} δ δ . *Continues cool.*
- 26 Cor Caroli S. 8 35 a. *with*
- 27 Spica S. 9 0 a. *considerable*
- 28 Arcturus S. 9 47 a. *disposi-*
- 29 δ stationary. *tion to rain.*
- 30 Rather low tides. *Change-*
- 31 \mathcal{D} apogee. \mathcal{M} δ \mathcal{D} *able.*

Arthur Tappan, *President*; William Jay, E. Wright, Jr. *Cor. Secs.*; A. A. Phelps, *Rec. Sec.*; John Rankin, *Treas.* Arthur Tappan, Lewis Tappan, John Rankin, S. S. Jocelyn, S. E. Cornish, La Roy Sunderland, Charles Follen, Theodore S. Wright, Duncan Barber, Joshua Leavitt, E. Wright, Jr., A. A. Phelps. *Executive Council, &c.*

If we had the whole nation abolitionized to choose from, we could not commit the interests of our cause to better hands. The true friends of the oppressed will not hesitate to sustain them in all their undertakings. The society has more than 1000 auxiliaries.

Though we may forget that a cry from the blood and groans and tears of our brothers, whose chains have been fastened by northern hands, is going up to heaven from the prisons, the "sugar houses," the cane-fields, the rice-swamps, the secret huts and the secluded plantations of the south, yet Jehovah can never forget the word which he spoke of old to the oppressors of the poor:—"If they cry at all unto me, I WILL SURELY HEAR THEIR CRY, AND MY WRATH SHALL BE WAX HOT AGAINST YOU, AND I WILL KILL YOU WITH THE SWORD."

SEPARATING PARENTS FROM CHILDREN.

Children, see those two little boys! see that child under the man's arm! See that poor woman with chains on her wrists, stretching out her hand toward the little babe! She is their MOTHER. The boys are crying. They have seen their dear mother for the last time. See how she tries to reach them. She would go after them, but her hands and feet are chained, and that wicked man holds her back. How *he* looks!

Do they take the children away because she was unkind to them, or could not take care of them? No; but the man who is driving the boys with a hickory stick is a slaveholder. So he came and paid money to the man who is quietly smoking a cigar, and bought them. The hearts of the mother and children are broken, but the slaveholders pity them not. Do you ask if this is true? Yes; children are torn from their parents, and parents from their children, every day, at the south.

| MOON'S PHASES. | Day | Hour | Min. | | Day | Hour | Min. |
|-----------------|-----|------|-------|------------------|-----|------|-------|
| ☾ Full Moon, | 8 | 0 | 8 m. | ☽ New Moon, | 21 | 9 | 48 a. |
| ☾ Last Quarter, | 14 | 9 | 47 a. | ☽ First Quarter, | 29 | 8 | 25 a. |

| D. M. | D. W. | ☾ r. | s. | L. D. h. | D. IN. m. | ☾ fa. m. s. | ☽ So. h. m. | ☽ sets. h. m. | H. wa. h. m. | ☽'s place. |
|-------|---------|---------|----|-------------|--------------|----------------|----------------|------------------|-----------------|---------------|
| 1 | Friday | 4 | 33 | 8 14 | 54 6 | 0 2 34 | 7 22a | 1 15m | 6 32a | ny |
| 2 | Satur. | 4 | 33 | 8 14 | 55 6 | 1 2 25 | 8 1 | 1 33 | 7 38 | ny |
| 3 | SUN. | 4 | 32 | 8 14 | 56 6 | 2 2 15 | 8 42 | 1 51 | 8 33 | ny |
| 4 | Mond. | 4 | 32 | 8 14 | 57 6 | 3 2 5 | 9 24 | 2 10 | 9 25 | ny |
| 5 | Tuesd. | 4 | 31 | 8 14 | 58 6 | 4 1 56 | 10 11 | 2 31 | 10 6 | ny |
| 6 | Wedn. | 4 | 31 | 8 14 | 59 6 | 5 1 45 | 11 2 | 2 53 | 10 47 | ny |
| 7 | Thurs. | 4 | 30 | 8 15 | 0 6 | 6 1 34 | 11 53 | 3 32 | 11 29 | ↑ |
| 8 | Friday | 4 | 30 | 8 15 | 1 6 | 7 1 23 | morn. | ☾ rises | morn. | ↑ |
| 9 | Saturd. | 4 | 29 | 8 15 | 2 6 | 8 1 12 | 57 | 9 41a | 12 | ☽ |
| 10 | SUN. | 4 | 29 | 8 15 | 3 6 | 9 1 0 | 1 53 | 10 23 | 55 | ☽ |
| 11 | Mond. | 4 | 28 | 8 15 | 3 6 | 10 45 | 2 57 | 11 4 | 1 37 | ☽ |
| 12 | Tuesd. | 4 | 28 | 8 15 | 4 6 | 10 36 | 3 53 | 11 38 | 2 27 | ☽ |
| 13 | Wedn. | 4 | 28 | 8 15 | 4 6 | 10 24 | 4 48 | morn. | 3 16 | ☽ |
| 14 | Thurs. | 4 | 27 | 8 15 | 5 6 | 11 12 | 5 36 | 0 | 4 6 | ☽ |
| 15 | Friday | 4 | 27 | 8 15 | 6 6 | 12 5 | 6 23 | 22 | 5 5 | ☽ |
| 16 | Saturd. | 4 | 27 | 8 15 | 6 6 | 12 13 | 7 10 | 45 | 6 12 | ☽ |
| 17 | SUN. | 4 | 27 | 8 15 | 6 6 | 12 25 | 7 58 | 1 7 | 7 26 | ☽ |
| 18 | Mond. | 4 | 27 | 8 15 | 6 6 | 12 39 | 8 50 | 1 34 | 8 36 | ☽ |
| 19 | Tuesd. | 4 | 27 | 8 15 | 6 6 | 12 52 | 9 42 | 2 3 | 9 32 | ☽ |
| 20 | Wedn. | 4 | 27 | 8 15 | 6 6 | 12 1 | 10 33 | 2 39 | 10 25 | ☽ |
| 21 | Thurs. | 4 | 27 | 8 15 | 6 6 | 12 19 | 11 36 | ☽ sets. | 11 11 | ☽ |
| 22 | Friday | 4 | 27 | 8 15 | 6 0 | 0 1 32 | 34a | 8 47 | 11 56 | ☽ |
| 23 | Saturd. | 4 | 27 | 8 15 | 6 0 | 0 1 45 | 1 29 | 9 29 | 35a | ☽ |
| 24 | SUN. | 4 | 27 | 8 15 | 6 0 | 0 1 53 | 2 25 | 10 8 | 1 12 | ☽ |
| 25 | Mond. | 4 | 27 | 8 15 | 6 0 | 0 2 11 | 3 10 | 10 32 | 1 45 | ☽ |
| 26 | Tuesd. | 4 | 27 | 8 15 | 6 0 | 0 2 23 | 3 52 | 10 53 | 2 17 | ☽ |
| 27 | Wedn. | 4 | 27 | 8 15 | 6 0 | 0 2 35 | 4 33 | 11 12 | 2 48 | ☽ |
| 28 | Thurs. | 4 | 27 | 8 15 | 6 0 | 0 2 49 | 5 12 | 11 29 | 3 22 | ☽ |
| 29 | Friday | 4 | 27 | 8 15 | 6 0 | 0 3 1 | 5 51 | 11 43 | 4 7 | ☽ |
| 30 | Saturd. | 4 | 27 | 8 15 | 5 0 | 1 3 12 | 6 30 | morn. | 5 4 | ☽ |



Ev'n her babes, so dear, so young,
And so treasured in her heart,
That the cords which round them clung,
Seemed its life, its dearest part;

These, ev'n these, were torn away!
These, that, when all else were gone,
Cheered the heart with one bright ray,
That still bade its pulse beat on!

M Positions of the Sun, Moon and
Stars...Tides, Weather, &c.

- 1 Spica S. 8 40 a.
- 2 Arcturus S. 9. 26 a.
- 3 H ☐ ☉. Fair; and
- 4 Mirac S. 9 43 a. fine,
- 5 ☿ sets. 1 21 m. with now
- 6 ♀ ☿ D. and then a
- 7 ♀ S. 10 27 a. shower.
- 8 Spica S. 8 11 a.
- 9 Middling tides. Windy.
- 10 Arcturus S. 8 54 a.
- 11 Alphecca S. 10 9 a.
- 12 ☿ greatest elong. W.
- 13 Mirac S. 9 11 a. Change-
- 14 ☿ perigee. H ☿ D. able.
- 15 ♀ S. 9 52 a. with consid-
- 16 Arcturus S. 8 38 a. erable
- 17 H stationary. rain.
- 18 ♀ ☿ D. ☿ sets 11 40 a.
- 19 ☿ ☿ D. Continues
- 20 ☿ ☿ D. unsettled, with
- 21 ☉ enters ☿. Sun begins.
- 22 Middling tides. rain (con-
- 23 Alphecca S. 9 20 a. tinues).
- 24 ☿ ☿. ☿ sets 11 17 a. obly.
- 25 ♀ S. 9 7 a. and with but
- 26 Antares S. 9 53 a. a fine
- 27 ☿ ☿ D. fine days to the
- 28 ☿ apogee. end of the
- 29 Alphecca S. 8 55 a. month.
- 30 ☉ farthest from the earth.

In Kentucky there lived a wicked woman, a slaveholder, and a member of the Presbyterian church. One of her slaves was the mother of two children, 7 and 9 years old. The woman sold the mother to another slaveholder, and did not let her know it. When she was seized, she shrieked and cried, and the children cried when they saw their mother torn from them, but the slaveholder did not regard their cries. He chained their mother, and drove her away, where she never saw her children again.

Can slaves be happy, when they are all the time exposed to such cruel separations? To hear of 10,000 children in the U.S. every moment liable to be torn from their mothers. Children, do you think slavery is right? What do thieves and robbers do? Who is a robber, if the man who takes children from their mothers and sells them is not a robber?

Children, pray for the wicked slaveholder, and for the heart-broken slave. Can you do anything to free the poor slave children, so they may not be torn from their mothers and sold? Yes; you can try to convince all your neighbors and playmates that it is wicked to rob the innocent of liberty. When every body believes this, there will be no slaves in the world.

23, 1838. W. L. Garrison elected honorary member of French Ab. Soc.

If we do not arouse ourselves soon, this "last refuge of liberty" will be left the only earthly home of slavery.

How can religious freedom exist, where some preachers are held as property, while other preachers hold men as property?

\$500 REWARD, for ARTHUR. He may be known by being in the habit of preaching among slaves."—*N. O. Bee*, Sept. 3, 1836. He may be known by his "always abounding in the work of the Lord."

"BROUGHT TO JAIL, PRIME," who says he belongs to the *REV.* Mr. Harrison, of Columbia county, and ran away from his plantation, in Burke county."—*Swanah paper*, Aug. 22, 1836. Mr. H. preaches the gospel Christ preached to the poor in one county, and enslaves the poor, for whom Christ died, in another.

| MOON'S PHASES. | Day | Hour | M. n. | Day | Hour | M. n. |
|----------------|-----|------|-------|----------------|------|---------|
| Full Moon, | 7 | 9 | 30 m. | New Moon, | 21 | 9 32 m. |
| Last Quarter, | 14 | 2 | 30 m. | First Quarter, | 29 | 1 4 a. |

| D. M. | D. W. | r. | s. | L. D. | D. de. | S. | D. | So. | D sets. | H. wa. | D's place. | |
|------------|-------|------|------|-------|--------|----|-------|---------|---------|--------|------------|---|
| | | | | h. | m. | h. | m. | h. | m. | h. | m. | |
| 1 SUN. | 4 23 | 8 15 | 4 0 | 2 | 3 | 21 | 7 | 10 a | 10 m | 6 | 10 a | ☉ |
| 2 Mond. | 4 28 | 8 15 | 3 0 | 3 | 3 | 35 | 7 | 56 | 23 | 7 | 49 | ☿ |
| 3 Tuesd. | 4 29 | 8 15 | 2 0 | 4 | 3 | 47 | 8 | 47 | 51 | 8 | 33 | ☿ |
| 4 Wedn. | 4 29 | 8 15 | 1 0 | 5 | 3 | 53 | 9 | 39 | 1 23 | 9 | 41 | ♂ |
| 5 Thurs. | 4 30 | 8 15 | 0 0 | 6 | 4 | 8 | 10 | 36 | 2 1 | 10 | 33 | ♂ |
| 6 Friday | 4 30 | 8 14 | 59 0 | 7 | 4 | 18 | 11 | 35 | 2 50 | 11 | 19 | ♂ |
| 7 Saturd. | 4 31 | 8 14 | 58 0 | 8 | 4 | 28 | morn. | ☉ rises | morn. | | | ♂ |
| 8 SUN. | 4 31 | 8 14 | 57 0 | 9 | 4 | 38 | 29 | 8 58 a | 8 58 a | 0 | | ☉ |
| 9 Mond. | 4 32 | 8 14 | 56 0 | 10 | 4 | 47 | 1 39 | 9 51 | 9 51 | 40 | | ☉ |
| 10 Tuesd. | 4 32 | 8 14 | 55 0 | 11 | 4 | 56 | 2 34 | 10 3 | 1 20 | | | ☉ |
| 11 Wedn. | 4 33 | 8 14 | 54 0 | 12 | 5 | 4 | 3 26 | 10 27 | 2 6 | | | ☉ |
| 12 Thurs. | 4 33 | 8 14 | 53 0 | 13 | 5 | 12 | 4 15 | 10 50 | 2 49 | | | ☉ |
| 13 Friday | 4 31 | 8 14 | 52 0 | 14 | 5 | 19 | 5 3 | 11 12 | 3 31 | | | ☉ |
| 14 Saturd. | 4 35 | 8 14 | 51 0 | 16 | 5 | 27 | 5 51 | 11 36 | 4 22 | | | ☉ |
| 15 SUN. | 4 35 | 8 14 | 50 0 | 17 | 5 | 33 | 6 40 | morn. | 5 25 | | | ☉ |
| 16 Mond. | 4 36 | 8 14 | 48 0 | 18 | 5 | 39 | 7 31 | 2 | 6 46 | | | ☉ |
| 17 Tuesd. | 4 37 | 8 14 | 46 0 | 20 | 5 | 44 | 8 27 | 37 | 8 10 | | | ☉ |
| 18 Wedn. | 4 38 | 8 14 | 45 0 | 22 | 5 | 50 | 9 23 | 1 16 | 9 16 | | | ☉ |
| 19 Thurs. | 4 38 | 8 14 | 44 0 | 23 | 5 | 54 | 10 21 | 2 5 | 10 12 | | | ☉ |
| 20 Friday | 4 39 | 8 14 | 42 0 | 24 | 5 | 58 | 11 17 | 3 2 | 10 57 | | | ☉ |
| 21 Saturd. | 4 40 | 8 14 | 40 0 | 26 | 6 | 2 | 9 a | ☉ sets. | 11 33 | | | ☉ |
| 22 SUN. | 4 41 | 8 14 | 38 0 | 28 | 6 | 5 | 59 | 8 50 r | 13 a | | | ☉ |
| 23 Mond. | 4 42 | 8 14 | 36 0 | 30 | 6 | 7 | 1 44 | 8 53 | 45 | | | ☉ |
| 24 Tuesd. | 4 43 | 8 14 | 34 0 | 32 | 6 | 9 | 2 26 | 9 13 | 1 15 | | | ☉ |
| 25 Wedn. | 4 44 | 8 14 | 32 0 | 34 | 6 | 10 | 3 5 | 9 31 | 1 40 | | | ☉ |
| 26 Thurs. | 4 45 | 8 14 | 30 0 | 36 | 6 | 10 | 3 43 | 9 48 | 2 6 | | | ☉ |
| 27 Friday | 4 46 | 8 14 | 28 0 | 38 | 6 | 10 | 4 23 | 10 7 | 2 39 | | | ☉ |
| 28 Saturd. | 4 47 | 8 14 | 26 0 | 40 | 6 | 9 | 5 3 | 10 26 | 3 17 | | | ☉ |
| 29 SUN. | 4 48 | 8 14 | 24 0 | 42 | 6 | 8 | 5 46 | 10 48 | 4 5 | | | ☉ |
| 30 Mond. | 4 49 | 8 14 | 22 0 | 44 | 6 | 6 | 6 23 | 11 17 | 5 10 | | | ☉ |
| 31 Tuesd. | 4 50 | 8 14 | 20 0 | 46 | 6 | 4 | 7 21 | 11 51 | 6 26 | | | ☉ |



Consider the desolation which would be brought upon your family, if the head of it should be taken away. The slaves suffer, in such cases, far more than we, for they have few pleasures except those they derive from their companions in woe.

M Positions of the Sun, Moon and Stars, ... Tides, Weather, &c.

THOMAS COOPER

1 Unuk S. 8 54 a. *Our*
 2 γ δ δ . *prognostics make*
 3 δ δ δ δ . *out rather a*
 4 Ras Algethi S. 10 13 a.
 5 Antares S. 9 21 a. *rainy*
 6 Ras Alhague S. 10 25 a.
 7 γ in perihelion. *July*
 8 Rastaben S. 10 42 a. *If*
 9 δ sets 10 20 a. *may be*
 10 δ p. rise. δ rises 2 13 m.
 11 δ δ δ δ . *well not to place*
 12 δ in superior δ δ . *too*
 13 δ rises 1 59 m. *much con-*
 14 δ δ δ δ . *fidence in them*
 15 δ sets 0 43 m. *but watch*
 16 Ras Algethi S. 9 24 a. *the*
 17 δ greatest Hel. lat. N.
 18 δ δ δ δ . *weather*
 19 Ras Alhague S. 9 32 a.
 20 Rastaben S. 9 54 a. *near-*
 21 Vega S. 10 28 a. *roughly as*
 22 δ δ δ δ . *Middling tides*
 23 Altair S. 11 32 a. *we get*
 24 δ rises 1 57 m. *our key*
 25 δ δ δ δ . δ rises 1 55 m.
 26 δ apogee. *down, and in-*
 27 δ δ δ δ . δ stay. *prove the*
 28 δ sets 9 9 a. *time well in*
 29 δ sets 11 48 a. *getting it*
 30 δ δ δ δ . *Low tides. into*
 31 Rastaben S. 9 8 a. *the barn.*

Was born in Md. and enslaved from his birth. He was scantily fed and clothed, worked hard, and lodged in a wretched hut, which did not shelter him from the cold of winter and the storms of summer. But he loved God. About the year 1800, he availed himself of his "inalienable right" to run away from his oppressor, leaving behind the name by which his master had known him, and taking another. He found work in Philadelphia, where he was faithful to his employers, and beloved by them. He married a wife in Philadelphia, and soon saw around him a group of beloved children. But in an evil hour a traitor informed his old tyrant of the place of his abode. He had been guilty of using his own legs for his own benefit, and this, in the American Republic, is an unpardonable crime. He was seized and hand-cuffed, and though his employers offered more than he was worth, as a slave, yet the man-holder refused to let his victim go. In the picture above, you see the parting scene.

While the handcuffs were fastened, Thomas, expecting never to see his wife again, urged her to bring up the children in habits of industry, till she could put them with good men who would teach them to work and take care of themselves.

1. 1834. Emancipation of 800,000 slaves in the British colonies.

1. 1836. Interesting and joyful celebrations of the above event in the British W. I. In Falmouth, Jamaica, there was an exhibition of colored schools in the unfinished Bap. church. 1600 children present.

In 1822, the W. I. planters were in such "distress" that they prayed Parliament to adopt "prompt" measures "to preserve them from inevitable ruin."—They afterward prophesied thus: "The speedy annihilation of slavery would be attended with the devastation of W. I. colonies, with loss of lives and property to the white inhabitants, with inevitable distress and misery to the black population, and with a fatal shock to the commercial credit of this empire." Even Mr. Baring, of London, [a more credible prophet] predicted the decline of manufactures, withering of commerce, &c.—For results see opposite page.

| MOON'S PHASES. | Day | Hour | Min. | | Day | Hour | Min. |
|-----------------|-----|------|-------|------------------|-----|------|-------|
| ○ Full Moon, | 12 | 5 | 36 a. | ☾ New Moon, | 19 | 11 | 39 a. |
| ☾ Last Quarter, | 1 | 8 | 39 m. | ☾ First Quarter, | 28 | 4 | 9 m. |

| D. M. | D. W. | r. | ☾ | s. | L. D. | D. de. | ☾ | st. | D So. | D sets | H. wa. | D's | |
|-------|---------|----|----|----|-------|--------|-------|-----|-------|-------------------|---------|-----------------|---|
| | | | | | h. m. | h. m. | m. s. | | h. m. | h. m. | h. m. | place. | |
| 1 | Wedn. | 4 | 51 | 8 | 14 | 180 | 45 | 6 | 0 | 8 18 ^a | morn. | 7 57 | I |
| 2 | Thurs. | 4 | 52 | 8 | 14 | 160 | 50 | 5 | 56 | 9 19 | 31 | 9 12 | ☿ |
| 3 | Friday | 4 | 53 | 8 | 14 | 140 | 52 | 5 | 52 | 10 21 | 1 32 | 10 9 | ☿ |
| 4 | Saturd. | 4 | 54 | 8 | 14 | 120 | 54 | 5 | 47 | 11 22 | 2 42 | 11 0 | ☿ |
| 5 | SUN. | 4 | 55 | 8 | 14 | 90 | 57 | 5 | 42 | morn. | ☉ rises | 11 40 | ☿ |
| 6 | Mond. | 4 | 56 | 8 | 14 | 70 | 59 | 5 | 36 | 20 | 7 58 | morn. | ☿ |
| 7 | Tuesd. | 4 | 57 | 8 | 14 | 51 | 15 | 29 | | 1 15 | 8 23 | 25 | ☿ |
| 8 | Wedn. | 4 | 59 | 8 | 14 | 31 | 35 | 21 | | 2 8 | 8 43 | 1 5 | ☿ |
| 9 | Thurs. | 5 | 0 | 7 | 14 | 11 | 55 | 13 | | 2 57 | 9 11 | 1 43 | ☿ |
| 10 | Friday | 5 | 1 | 7 | 13 | 53 | 1 | 5 | | 3 47 | 9 33 | 2 21 | ☿ |
| 11 | Saturd. | 5 | 2 | 7 | 13 | 56 | 1 | 10 | 4 | 4 37 | 10 2 | 3 5 | ☿ |
| 12 | SUN. | 5 | 3 | 7 | 13 | 58 | 1 | 13 | 4 | 5 29 | 10 35 | 3 55 | ☿ |
| 13 | Mond. | 5 | 5 | 7 | 13 | 59 | 1 | 15 | 4 | 6 24 | 11 14 | 5 3 | ☿ |
| 14 | Tuesd. | 5 | 6 | 7 | 13 | 48 | 1 | 18 | 4 | 7 20 | morn. | 6 28 | H |
| 15 | Wedn. | 5 | 7 | 7 | 13 | 45 | 1 | 21 | 4 | 8 17 | 0 | 7 56 | H |
| 16 | Thurs. | 5 | 8 | 7 | 13 | 43 | 1 | 23 | 4 | 9 17 | 1 0 | 9 11 | ☿ |
| 17 | Friday | 5 | 10 | 7 | 13 | 41 | 1 | 26 | 3 | 10 7 | 2 1 | 10 0 | ☿ |
| 18 | Saturd. | 5 | 11 | 7 | 13 | 29 | 1 | 33 | 3 | 10 57 | 3 7 | 10 44 | ☿ |
| 19 | SUN. | 5 | 12 | 7 | 13 | 36 | 1 | 36 | 3 | 11 42 | ☉ sets. | 11 20 | ☿ |
| 20 | Mond. | 5 | 14 | 7 | 13 | 33 | 1 | 33 | 3 | 26 ^a | 7 21 | 11 52 | ☿ |
| 21 | Tuesd. | 5 | 15 | 7 | 13 | 31 | 1 | 35 | 2 | 1 8 | 7 40 | 20 ^a | ☿ |
| 22 | Wedn. | 5 | 16 | 7 | 13 | 28 | 1 | 38 | 2 | 1 47 | 7 59 | 45 | ☿ |
| 23 | Thurs. | 5 | 18 | 7 | 13 | 26 | 1 | 41 | 2 | 2 25 | 8 16 | 1 44 | ☿ |
| 24 | Friday | 5 | 19 | 7 | 13 | 24 | 1 | 43 | 2 | 3 5 | 8 35 | 2 41 | ☿ |
| 25 | Saturd. | 5 | 20 | 7 | 13 | 21 | 1 | 46 | 1 | 3 46 | 8 55 | 2 11 | ☿ |
| 26 | SUN. | 5 | 21 | 7 | 13 | 18 | 1 | 49 | 1 | 4 30 | 9 20 | 2 50 | ☿ |
| 27 | Mond. | 5 | 23 | 7 | 13 | 15 | 1 | 51 | 1 | 5 18 | 9 48 | 3 38 | ☿ |
| 28 | Tuesd. | 5 | 24 | 7 | 13 | 12 | 1 | 54 | 1 | 6 11 | 10 30 | 4 43 | ☿ |
| 29 | Wedn. | 5 | 25 | 7 | 13 | 9 | 1 | 57 | 43 | 7 8 | 11 21 | 6 9 | ☿ |
| 30 | Thurs. | 5 | 27 | 7 | 13 | 6 | 2 | 0 | 29 | 8 8 | morn. | 7 43 | ☿ |
| 31 | Friday | 5 | 28 | 7 | 13 | 3 | 2 | 3 | 10 | 9 9 | 24 | 8 58 | ☿ |



The slaves are sometimes chained together when they go to work in the fields, lest their love of liberty should induce them to make violent efforts to escape.

☿ Positions of the Sun, Moon and
☾ Stars...Tides, Weather, &c.

- 1 Ras Albague S. 8 41 a.
- 2 Ra-taben S. 9 2 a. *Clouds*
- 3 Vega S. 9 37 a. *gathering*
- 4 Altair S. 10 45 a. *for rainy*
- 5 ♀ rises 2 9 m. *weather.*
- 6 High tides. *Rather cool*
- 7 ☽ perigee. ☿ ☽ D. *for*
- 8 ♀ ☽ ☼. *the season.*
- 9 ☿ in ☿. *We may*
- 10 ☿ rises 1 36 m. *expect*
- 11 ☿ sets 10 44 a. *now and*
- 12 Vega S. 9 3 a. *then a*
- 13 Low tides. *shower.*
- 14 Altair S. 10 7 a.
- 15 ☿ ☼ ☼. *Considerable*
- 16 ☿ ☽ D. *rain may*
- 17 ♀ ☽ D. *be expected*
- 18 ♀ rises 2 31 m. *for*
- 19 ☿ ☽ ☼. *several days.*
- 20 Rather high tides.
- 21 ♀ in ☿. *Becomes*
- 22 ☽ apogee. ☼ ☽ D.
- 23 ☿ greatest elong. E. *cool,*
- 24 ☿ rises 1 27 m. *with*
- 25 ☼ sets 10 8 a. *indications*
- 26 Altair S. 9 22 a. *of a*
- 27 ☿ ☽ D. *long storm*
- 28 Deneb on mer. 10 8 a.
- 29 Low tides. *of wind*
- 30 ♀ rises 3 1 m. *and*
- 31 Altair S. 9 4 a. *rain.*

RESULTS OF EMANCIPATION.

A gentleman from Vermont who has spent several years in the West Indies, wrote a letter to Gerrit Smith, dated Sept. 20, 1836. He gives the result of observation in 4 islands. J. H. Kimball knew the writer well, and says that in his tour in the West Indies, in 1837, he saw enough abundantly to confirm the statements of this letter in every particular.

Of Trinidad, the writer says:

All the negroes appeared cheerful and harmless, and *not seldom* did I hear the remark, even from planters, that emancipation was a GREAT BLESSING.

It was plain to be seen that emancipation had been the very thing to take away, *at once and forever*, ALL DANGER of violence on the part of the colored people.

In Barbadoes, there were 80,000 slaves liberated in one day, among only 20,000 whites. Of this place he speaks thus:

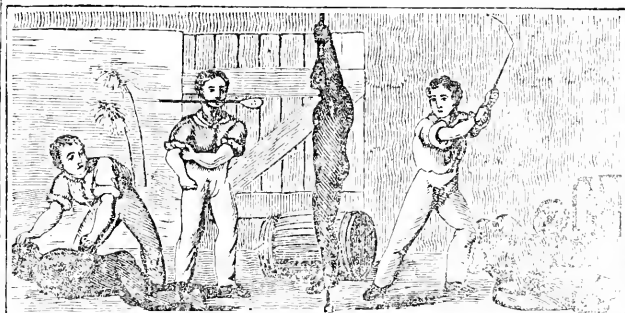
Since the 1st of August, 1834, there has not been the slightest popular disturbance or even the rumor of one in any part of the Island. And this is not because the blacks are *overruled*. They are themselves a part of the Island militia, and I declare it as my firm conviction that *as a people*, they are as orderly and as little inclined to violence, as any people on earth.

It has done my heart good, to hear people of the highest standing here, and those who owned great numbers of slaves, freely admit that their opposition to emancipation was *all wrong*—that it was one of the greatest blessings that ever came upon the country, and that nothing would induce them to return to slavery.

- 5, 1835. A large meeting (at a church) in Clinton, Mi., "*Resolved*, 'That abolitionists are 'worthy of immediate death,' and that they would receive it in any part of that State. They also very highly recommended the Colonization Society.'"
- 7, 1835, Edmund Bellinger, of S. C., made a long speech to prove that slavery is "enforced by necessity, sanctioned by religion, and justified by law."
- 7, 1836. Hancock (Me.) Bap. Association, adopted a report declaring that, in their opinion, "of all the systems of iniquity that ever cursed the world, the slave system is the most abominable;" and that the only proper remedy is IMMEDIATE EMANCIPATION.
- 13, 1836. General (Congregational) Convention of Vt adopted a report, declaring their conviction, that slavery will work out for those who tolerate it, "individual injustice, impurity and crime, and national wretchedness, and final ruin."

| MOON'S PHASES. | | | Day | Hour | Min. | | | | Day | Hour | Min. |
|-----------------|----|---|-------|------------------|------|---|-------|--|-----|------|------|
| ○ Full Moon, | 4 | 1 | 34 a. | ☾ New Moon, | 18 | 4 | 6 a. | | | | |
| ◐ Last Quarter, | 10 | 5 | 24 a. | ☾ First Quarter, | 25 | 5 | 18 a. | | | | |

| D. M. | D. W. | r. | ☉ | s. | i. d. | p. de. | ☽ | fa. | D So. | D sets | H. wa. | D's | | |
|-------|---------|----|----|----|-------|--------|-------|-------|-------|--------|--------|---------|-------|---|
| | | | | | h. m. | h. m. | m. s. | h. m. | h. m. | h. m. | h. m. | place. | | |
| 1 | Saturd. | 5 | 30 | 7 | 13 | 02 | 6 | 8 | 10 | 8a | 1 37m | 9 56a | ☾ | |
| 2 | SUN. | 5 | 31 | 7 | 12 | 58 | 2 | 9 | 27 | 11 | 5 | 2 56 | 10 43 | ☾ |
| 3 | Mond. | 5 | 33 | 7 | 12 | 55 | 2 | 12 | 46 | morn. | 4 20 | 11 27 | ☾ | |
| 4 | Tuesd. | 5 | 35 | 7 | 12 | 51 | 2 | 15 | 1 | 5 | 0 | ☉ rises | morn. | ☾ |
| 5 | Wedn. | 5 | 36 | 7 | 12 | 45 | 2 | 18 | 1 | 25 | 52 | 7 20a | 7 | ☾ |
| 6 | Thurs. | 5 | 37 | 7 | 12 | 46 | 2 | 20 | 1 | 45 | 1 44 | 7 44 | 46 | ☾ |
| 7 | Friday | 5 | 39 | 7 | 12 | 43 | 2 | 23 | 2 | 5 | 2 36 | 8 10 | 1 26 | ☾ |
| 8 | Saturd. | 5 | 40 | 7 | 12 | 41 | 2 | 25 | 2 | 25 | 3 29 | 8 41 | 2 7 | ☾ |
| 9 | SUN. | 5 | 41 | 7 | 12 | 38 | 2 | 28 | 2 | 46 | 4 24 | 9 18 | 2 53 | ☾ |
| 10 | Mond. | 5 | 42 | 7 | 12 | 36 | 2 | 31 | 3 | 6 | 5 21 | 10 3 | 3 46 | ☾ |
| 11 | Tuesd. | 5 | 43 | 7 | 12 | 33 | 2 | 34 | 3 | 27 | 6 20 | 10 59 | 4 55 | ☾ |
| 12 | Wedn. | 5 | 45 | 7 | 12 | 30 | 2 | 36 | 3 | 47 | 7 17 | morn. | 6 23 | ☾ |
| 13 | Thurs. | 5 | 46 | 7 | 12 | 28 | 2 | 39 | 4 | 8 | 8 13 | 2 | 7 51 | ☾ |
| 14 | Friday | 5 | 48 | 7 | 12 | 25 | 2 | 41 | 4 | 29 | 9 2 | 1 6 | 8 56 | ☾ |
| 15 | Saturd. | 5 | 49 | 7 | 12 | 22 | 2 | 44 | 4 | 50 | 9 49 | 2 12 | 9 46 | ☾ |
| 16 | SUN. | 5 | 50 | 7 | 12 | 19 | 2 | 47 | 5 | 11 | 10 33 | 3 18 | 10 26 | ☾ |
| 17 | Mond. | 5 | 52 | 7 | 12 | 16 | 2 | 50 | 5 | 32 | 11 15 | 4 22 | 11 0 | ☾ |
| 18 | Tuesd. | 5 | 53 | 7 | 12 | 14 | 2 | 53 | 5 | 53 | 11 54 | ☽ sets. | 11 31 | ☾ |
| 19 | Wedn. | 5 | 55 | 7 | 12 | 11 | 2 | 56 | 6 | 15 | 33a | 6 31a | 11 57 | ☾ |
| 20 | Thurs. | 5 | 56 | 7 | 12 | 8 | 2 | 59 | 6 | 36 | 1 13 | 6 50 | 17a | ☾ |
| 21 | Friday | 5 | 57 | 7 | 12 | 5 | 3 | 1 | 6 | 57 | 1 54 | 7 10 | 53 | ☾ |
| 22 | Saturd. | 5 | 59 | 7 | 12 | 3 | 3 | 4 | 7 | 17 | 2 37 | 7 37 | 1 22 | ☾ |
| 23 | SUN. | 6 | 0 | 6 | 12 | 0 | 3 | 6 | 7 | 33 | 3 24 | 8 2 | 1 57 | ☾ |
| 24 | Mond. | 6 | 1 | 6 | 11 | 58 | 3 | 9 | 7 | 59 | 4 13 | 8 36 | 2 38 | ☾ |
| 25 | Tuesd. | 6 | 2 | 6 | 11 | 55 | 3 | 11 | 8 | 19 | 5 8 | 9 22 | 3 30 | ☾ |
| 26 | Wedn. | 6 | 4 | 6 | 11 | 52 | 3 | 14 | 8 | 39 | 6 5 | 10 18 | 4 35 | ☾ |
| 27 | Thurs. | 6 | 6 | 6 | 11 | 49 | 3 | 18 | 8 | 59 | 7 3 | 11 24 | 6 1 | ☾ |
| 28 | Friday | 6 | 7 | 6 | 11 | 46 | 3 | 21 | 9 | 19 | 8 1 | morn. | 7 34 | ☾ |
| 29 | Saturd. | 6 | 9 | 6 | 11 | 43 | 3 | 24 | 9 | 39 | 8 58 | 40 | 8 43 | ☾ |
| 30 | SUN. | 6 | 10 | 6 | 11 | 40 | 3 | 27 | 9 | 59 | 9 50 | 2 0 | 9 38 | ☾ |



Sometimes a slave is tied up by the wrists, while the ankles are fastened to a staple in the floor. In this position, they are punished with the whip or with the paddle. This is an instrument of torture bored full of holes, each hole raising a blister.

☿ Positions of the Sun, Moon and Stars, ... Tides, Weather, &c.

- 1 Altair S. 9 0 a. *Changeable*
- 2 Deneb S. 9 50 a. *for a few*
- 3 日 8 ☉. 日 6 ☽. *days*
- 4 ☽ perigee. *Very then be-*
- 5 ☽ stay. *high tides comes*
- 6 Alderamin S. 10 14 a.
- 7 ☽ 6 ☽. *stormy, with*
- 8 Fomalhaut S. 11 41 a.
- 9 ☽ greatest Hel. lat. S.
- 10 ☽ rises 3 23 m. *wind and*
- 11 Low tides. *rain.*
- 12 ☽ rises 1 18 m. *Becomes*
- 13 ☽ 6 ☽. *fair and pleasant.*
- 14 ☽ ☽ ☽. *We may*
- 15 ☽ 6 ☽. *now expect*
- 16 ☽ 6 ☽. *several*
- 17 ☽ sets 3 46 a. *days*
- 18 ☽ ecip. visible. ☽ 6 ☽.
- 19 ☽ apogee. ☽ inf. ☽ ☽.
- 20 Rather high tides.
- 21 Alderamin S. 9 21 a.
- 22 ☽ 6 ☽. [☽ 6 ☽. ☽ 6 ☽
- 23 ☽ enters ☽. Aut. begins.
- 24 ☽ in perhelion. *of fine*
- 25 Fomalhaut S. 10 40 a.
- 26 Low tides. *autumn*
- 27 ☽ stationary. *weather.*
- 28 ☽ in ☽. *with now and*
- 29 Markab S. 10 34 a. *then*
- 30 Alpherat S. 11 34 a. *rain.*

COLONIZATION.

One powerful moral obstacle in the way of the principles of righteous liberty is the spirit of COLONIZATION. The doctrines put forth by leading colonizationists, and sanctioned by the society, have operated to weld up the half-broken links of slavery's chain, and to prevent masters from becoming honest, and leaving off robbing the poor. For proof look at

1. A few extracts from the Public Documents of the society.

"All emancipation to, however small an extent, which permits the persons emancipated to remain in this country, is AN EVIL."

First Annual Report

"They will annex the CONDITION that the emancipated shall leave the country." *3d do.*

"Emancipation, with the LIBERTY to remain on this side of the Atlantic, is but an act of dreamy madness." *Thirtieth An. Rep.*

Now as it is impossible that any considerable portion of the slaves can be removed at once, it follows that the society RECOMMENDS to the slaveholders to CONTINUE to HOLD SLAVES for the present. And if they are convinced that this is right NOW, they will believe, and justly too, that it will be right FOREVER.

2. Observe the language of eminent colonization advocates and auxiliaries.

"When they can be transported to the soil from whence they were derived, then let them be emancipated, and not before."—*Lowell (Mass.) Telegraph.*

18, 1836. The Western Reserve (O.) synod passed resolutions, calling slavery "one reigning and mighty form of sin," and added, we "earnestly entreat the General Assembly to do all in their power to do it away."

26, 1836. A young man born free in Pennsylvania was hurried into southern slavery by the decision of a *justice (!!!)* of the peace in O.

In the engravings on the next three pages, it will be seen that slavery has something to do with the north. When slaveholders thus trample on all law and justice in their dealings with us, shall we, to accommodate them, give up the liberty of speech and the press, and the right of jury trial (as the lion in the fable parted with his teeth and claws), and lie down quietly for them to tread our necks in the dust? What could we expect, when in the power of those who enslave their own children?

| MOON'S PHASES. | Day | Hour | Min. | | Day | Hour | Min. |
|-----------------|-----|------|-------|------------------|-----|------|-------|
| ☉ Full Moon, | 3 | 10 | 12 m. | ☾ New Moon, | 18 | 9 | 55 m. |
| ☾ Last Quarter, | 10 | 5 | 53 m. | ☾ First Quarter, | 25 | 1 | 30 m. |

| D. M. | D. W. | r. | ☉ | s. | L. D. | D. de. | ☉ | ☾ | S. | ☾ | S. | ☾ | S. | H. wa. | D's | |
|-------|---------|----|----|----|-------|--------|-------|-------|-------|-------|-------|---------|-------|--------|--------|---|
| | | | | | h. m. | h. m. | m. s. | h. m. | h. m. | h. m. | h. m. | h. m. | h. m. | h. m. | place. | |
| 1 | Mond. | 6 | 11 | 6 | 11 | 37 | 3 | 30 | 10 | 18 | 10 | 45a | 3 | 17m | 10 25a | X |
| 2 | Tuesd. | 6 | 13 | 6 | 11 | 34 | 3 | 32 | 10 | 37 | 11 | 37 | 4 | 49 | 11 8 | X |
| 3 | Wedn. | 6 | 14 | 6 | 11 | 31 | 3 | 35 | 10 | 56 | morn. | ☉ rises | 11 | 50 | 11 50 | X |
| 4 | Thurs. | 6 | 16 | 6 | 11 | 28 | 3 | 38 | 11 | 14 | 29 | 6 | 20a | morn. | 11 50 | X |
| 5 | Friday | 6 | 17 | 6 | 11 | 26 | 3 | 41 | 11 | 32 | 1 | 23 | 6 | 47 | 12 30 | X |
| 6 | Saturd. | 6 | 19 | 6 | 11 | 23 | 3 | 44 | 11 | 50 | 2 | 19 | 7 | 23 | 1 12 | X |
| 7 | SUN. | 6 | 20 | 6 | 11 | 20 | 3 | 47 | 12 | 8 | 3 | 18 | 8 | 1 | 1 57 | X |
| 8 | Mond. | 6 | 21 | 6 | 11 | 17 | 3 | 49 | 12 | 24 | 4 | 18 | 8 | 59 | 2 46 | X |
| 9 | Tuesd. | 6 | 23 | 6 | 11 | 14 | 3 | 52 | 12 | 40 | 5 | 17 | 10 | 0 | 3 40 | X |
| 10 | Wedn. | 6 | 24 | 6 | 11 | 11 | 3 | 55 | 12 | 56 | 6 | 14 | 11 | 6 | 4 46 | X |
| 11 | Thurs. | 6 | 26 | 6 | 11 | 8 | 3 | 58 | 12 | 12 | 7 | 7 | morn. | 6 | 7 | X |
| 12 | Friday | 6 | 27 | 6 | 11 | 6 | 4 | 1 | 13 | 26 | 7 | 56 | 12 | 7 | 29 | X |
| 13 | Saturd. | 6 | 29 | 6 | 11 | 3 | 4 | 1 | 13 | 41 | 8 | 41 | 1 | 19 | 8 32 | X |
| 14 | SUN. | 6 | 30 | 6 | 11 | 0 | 4 | 7 | 13 | 54 | 9 | 23 | 2 | 23 | 9 24 | X |
| 15 | Mond. | 6 | 31 | 6 | 10 | 57 | 4 | 10 | 14 | 8 | 10 | 2 | 3 | 25 | 10 2 | X |
| 16 | Tuesd. | 6 | 33 | 6 | 10 | 54 | 4 | 12 | 14 | 24 | 10 | 41 | 4 | 26 | 10 37 | X |
| 17 | Wedn. | 6 | 34 | 6 | 10 | 52 | 4 | 15 | 14 | 33 | 11 | 20 | 5 | 27 | 11 8 | X |
| 18 | Thurs. | 6 | 36 | 6 | 10 | 49 | 4 | 18 | 14 | 44 | 1a | ☉ sets. | 11 | 36 | 11 36 | X |
| 19 | Friday | 6 | 37 | 6 | 10 | 46 | 4 | 20 | 11 | 55 | 43 | 5 | 45a | 4a | 11 36 | X |
| 20 | Saturd. | 6 | 38 | 6 | 10 | 43 | 4 | 23 | 15 | 5 | 1 | 29 | 6 | 12 | 11 35 | X |
| 21 | SUN. | 6 | 40 | 6 | 10 | 41 | 4 | 26 | 15 | 15 | 2 | 18 | 6 | 45 | 1 7 | X |
| 22 | Mond. | 6 | 41 | 6 | 10 | 38 | 4 | 29 | 15 | 24 | 3 | 10 | 7 | 26 | 1 48 | X |
| 23 | Tuesd. | 6 | 42 | 6 | 10 | 35 | 4 | 31 | 15 | 32 | 4 | 5 | 8 | 18 | 2 33 | X |
| 24 | Wedn. | 6 | 41 | 6 | 10 | 33 | 4 | 34 | 15 | 40 | 5 | 2 | 9 | 23 | 3 25 | X |
| 25 | Thurs. | 6 | 45 | 6 | 10 | 30 | 4 | 37 | 15 | 47 | 5 | 59 | 10 | 31 | 4 21 | X |
| 26 | Friday | 6 | 46 | 6 | 10 | 27 | 4 | 39 | 15 | 53 | 6 | 54 | 11 | 46 | 5 15 | X |
| 27 | Saturd. | 6 | 48 | 6 | 10 | 25 | 4 | 42 | 15 | 59 | 7 | 47 | morn. | 7 | 9 | X |
| 28 | SUN. | 6 | 49 | 6 | 10 | 22 | 4 | 45 | 16 | 3 | 8 | 38 | 1 | 3 | 8 21 | X |
| 29 | Mond. | 6 | 50 | 6 | 10 | 19 | 4 | 47 | 16 | 7 | 9 | 28 | 2 | 20 | 9 17 | X |
| 30 | Tuesd. | 6 | 52 | 6 | 10 | 17 | 4 | 50 | 16 | 11 | 10 | 19 | 3 | 35 | 10 3 | X |
| 31 | Wedn. | 6 | 53 | 6 | 10 | 14 | 4 | 53 | 16 | 13 | 11 | 10 | 4 | 55 | 10 47 | X |



THE WAY THEY "CATCH MEN" IN PENNSYLVANIA.

These men having FELT the horrors of slavery, fled to Cambria county, Pa., in April, 1837. Being pursued, one of them said he would die before he would be taken. They were shot and wounded, and then were taken with great difficulty.

☞ Positions of the Sun, Moon and Stars, . . . Tides, Weather, &c.

- 1 ☿ ☿ ☿. *Fine for the*
- 2 Alderamin S. 8 40 a.
- 3 ☿ perigee. *season.*
- 4 ☿ ☿ ☿. ☿ greatest el. W.
- 5 Very high tides.
- 6 Fomalhaut S. 10 0 a.
- 7 ☿ rises 4 45 m. *Change-*
- 8 ☿ rises 1 4 m. *able, but*
- 9 Markab S. 9 57 a. *mild.*
- 10 Fomalhaut S. 9 46 a.
- 11 Low tides. *Becomes*
- 12 ☿ ☿ ☿. ☿ ☿ ☿ *cooler,*
- 13 ☿ ☿ ☿.
- 14 ☿ rises 1 1 m. *with*
- 15 Fomalhaut S. 9 27 a.
- 16 ☿ apogee. ☿ greatest Hel.
- 17 ☿ ☿ ☿. ☿ ☿ ☿. [lat. N.]
- 18 Rather high tides. *wind.*
- 19 Markab S. 9 29 a. *and*
- 20 Alpherat S. 10 20 a. *rain.*
- 21 ☿ ☿ ☿. *Mild, but*
- 22 Algenib S. 10 17 a.
- 23 ☿ rises 0 54 m. *Change-*
- 24 Markab S. 9 1 a. *able.*
- 25 Alpherat S. 10 1 a.
- 26 Algenib S. 10 2 a.
- 27 Low tides. *Becomes*
- 28 ☿ ☿ ☿. *cooler with*
- 29 Shedir on mer. 10 17 a.
- 30 Algenib S. 9 46 a.
- 31 ☿ perigee. *rain.*

Emancipation, without removal from the country, is out of the question"—*Second Report, New York State Col. Soc.*

"The recent murderous movements of the people of color, in some of the southern states, evinces the dreadful consequences of slavery, and the *absolute necessity* of colonizing ALL free blacks immediately, and of manumitting and colonizing slaves as fast as circumstances will justify the measure. We believe, and have for years, that this is the *only course* which will ensure prosperity and safety to our southern brethren"—*A. A. Observer*

What is this but explicitly giving the lie to Jehovah's promises in the 58th chapter of Isaiah?

3. Observe the testimony of James A. Thome, of Kentucky.

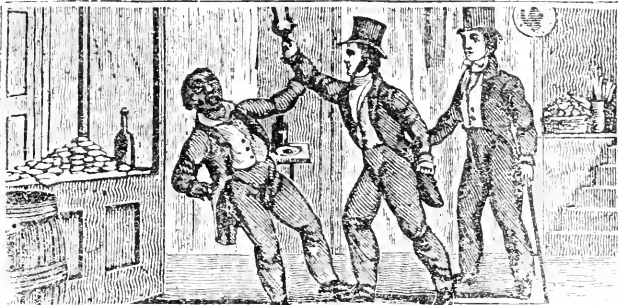
"I contributed to the funds of the Col. Soc. and cologized its measures and duty bids me state that its direct influence upon my mind was to *lessen* my conviction of the evil of slavery, and deepen and sanctify my opposition against the colored race. I *know* the individual slaves who are now in bondage by its influence alone. I *know* the masters whose *only* plea for continuing in the sin is drawn from the Colonization Society."

4. The results as seen in the census of the U. S. are in perfect keeping with this testimony.

From 1790 to 1800 the slaves in that territory which now forms the slave states increased 30.2 per cent while the free colored population in the same territory increased 89.2 per cent. So we see the free colored people increased faster than the slaves by 59 per cent. This must have been chiefly owing to voluntary manumissions. From 1800 to 1810 the free colored increased faster than the slaves by 11 per cent. The Col. Soc. was formed in 1816. From 1820 to 1830 the free colored increased 61 per cent than the slaves by only 3 per cent.

About 15 or 20 years ago, a colored man in New Bedford (Ms.) was well known as the honest and industrious keeper of a victualling cellar. He had lived there 6 or 8 years, and had a wife and two children. A Virginian coming to New Bedford, coveted his neighbor's body and soul, and obtained a warrant for his arrest, on the pretence that he had been guilty of buying liberty better than slavery. The constable went with him to the cellar, but the Virginian (who must have forgotten that he was not in Virginia) seized the tongs and knocked the man down. There was soon so much excitement, that the slaveholder, fearing a rescue, suffered his victim to be arrested on a fictitious charge of debt, upon which he was carried to Taunton jail. The action was soon withdrawn, and he set free. But the would-be manstealer, being arrested for assault and battery, after several weeks' imprisonment, was suffered to go home, minus several hundred dollars, and without his victim.

| MOON'S PHASES. | | | Day | Hour | Mn. | | | | Day | Hour | Mn. |
|----------------|-----------|------|----------|--------|-------|----------------|---------|--------|-------|--------|-------|
| Full Moon, | | | 1 | 7 | 57 a. | New Moon, | | | 17 | 3 | 33 m. |
| Last Quarter, | | | 8 | 10 | 21 a. | First Quarter, | | | 24 | 2 | 1 a. |
| D. M. | D. W. | ☉ | L. D. | D. de. | ☉ | L. S. | D. ris. | H. wa. | D. S. | | |
| | | r. | s. h. m. | h. m. | m. s. | h. m. | h. m. | h. m. | h. m. | place. | |
| 1 | Thurs | 6 54 | 6 10 | 11 4 | 56 16 | 15 | morn. | 1 47 a | 11 30 | 8 | |
| 2 | Friday | 6 56 | 6 10 | 9 4 | 58 16 | 16 | 5 | 5 20 | morn. | 8 | |
| 3 | Sat. d. | 6 57 | 6 10 | 6 5 | 0 16 | 16 | 1 3 | 6 1 | 15 | II | |
| 4 | SUN. | 6 58 | 6 10 | 4 5 | 3 16 | 15 | 2 4 | 6 50 | 1 0 | II | |
| 5 | Mon. d. | 6 59 | 6 10 | 1 5 | 5 16 | 14 | 3 6 | 7 48 | 1 50 | II | |
| 6 | Tues. d. | 7 1 | 5 9 | 59 5 | 8 16 | 11 | 4 5 | 8 50 | 2 36 | III | |
| 7 | Wed. d. | 7 2 | 5 9 | 56 5 | 10 16 | 8 | 5 1 | 9 59 | 3 23 | III | |
| 8 | Thurs. d. | 7 3 | 5 9 | 54 5 | 13 16 | 4 | 5 52 | 11 7 | 4 17 | III | |
| 9 | Friday | 7 4 | 5 9 | 51 5 | 15 15 | 59 | 6 49 | morn. | 5 21 | III | |
| 10 | Sat. d. | 7 6 | 5 9 | 49 5 | 18 15 | 51 | 7 22 | 11 | 6 30 | III | |
| 11 | SUN. | 7 7 | 5 9 | 47 5 | 20 15 | 47 | 8 3 | 1 15 | 7 10 | III | |
| 12 | Mon. d. | 7 8 | 5 9 | 45 5 | 22 15 | 40 | 8 42 | 2 19 | 8 59 | III | |
| 13 | Tues. d. | 7 9 | 5 9 | 42 5 | 24 15 | 32 | 9 21 | 3 20 | 9 27 | III | |
| 14 | Wed. d. | 7 10 | 5 9 | 40 5 | 26 15 | 22 | 10 0 | 4 20 | 10 3 | III | |
| 15 | Thurs. d. | 7 11 | 5 9 | 38 5 | 28 15 | 11 | 10 41 | 5 23 | 10 35 | III | |
| 16 | Friday | 7 12 | 5 9 | 36 5 | 31 15 | 0 | 11 25 | 6 23 | 11 8 | III | |
| 17 | Sat. d. | 7 13 | 5 9 | 34 5 | 33 14 | 43 | 13 a | 7 18 | 11 42 | III | |
| 18 | SUN. | 7 14 | 5 9 | 32 5 | 35 14 | 36 | 1 5 | 8 25 a | 12 a | III | |
| 19 | Mon. d. | 7 15 | 5 9 | 30 5 | 37 14 | 23 | 1 59 | 6 12 | 56 | III | |
| 20 | Tues. d. | 7 16 | 5 9 | 28 5 | 39 14 | 9 | 2 56 | 7 12 | 1 39 | III | |
| 21 | Wed. d. | 7 17 | 5 9 | 26 5 | 41 13 | 54 | 3 53 | 8 21 | 2 24 | III | |
| 22 | Thurs. d. | 7 18 | 5 9 | 24 5 | 43 13 | 33 | 4 47 | 9 33 | 3 12 | III | |
| 23 | Friday | 7 19 | 5 9 | 22 5 | 45 13 | 21 | 5 39 | 10 47 | 4 17 | III | |
| 24 | Sat. d. | 7 20 | 5 9 | 20 5 | 47 13 | 4 | 6 23 | morn. | 5 9 | III | |
| 25 | SUN. | 7 21 | 5 9 | 18 5 | 48 12 | 46 | 7 17 | 1 | 6 23 | III | |
| 26 | Mon. d. | 7 22 | 5 9 | 17 5 | 50 12 | 28 | 8 5 | 1 15 | 7 37 | III | |
| 27 | Tues. d. | 7 23 | 5 9 | 15 5 | 52 12 | 8 | 8 51 | 2 30 | 8 35 | III | |
| 28 | Wed. d. | 7 24 | 5 9 | 13 5 | 51 11 | 46 | 9 46 | 3 48 | 9 32 | III | |
| 29 | Thurs. d. | 7 25 | 5 9 | 11 5 | 56 11 | 25 | 10 40 | 5 6 | 10 22 | III | |
| 30 | Friday | 7 25 | 5 9 | 10 5 | 57 11 | 41 | 11 39 | 6 25 | 11 10 | III | |



THE WAY A VIRGINIAN TREATED A NEW ENGLANDER [SEE OPPOSITE PAGE.]

Many of the northern States have refused to grant to their own citizens a trial by jury, but slaveholders should have too much trouble in stealing men. Massachusetts, and New Jersey are the only exceptions.

Positions of the Sun, Moon and Stars, ... Tides, Weather, &c.

- 1 Alpherat S. 9 34 a. *R. in.*
- 2 Algenib S. 9 34 a. *High*
- 3 Deneb Kaitos S. 10 1 a.
- 4 ♀ in sup. ♂ ☉. *Tides.*
- 5 ♂ in ☿. *Fair, fine*
- 6 Mirach on mer. 10 15 a.
- 7 ♀ rises 0 33 m. *weather.*
- 8 ♀ rises 3 43 m.
- 9 ♀ S. 7 43 a. *A driving*
- 10 ♂ ♂ D. *storm of rain,*
- 11 Alpherat S. 8 53 a. *with*
- 12 ♀ apogee. *perhaps a dash*
- 13 ♀ ♂ D. *of snow. Cold*
- 14 Algenib S. 8 46 a. *nights.*
- 15 Deneb Kait. S. 9 12 a.
- 16 ♀ in aph ♂ ♂ D. ♂ ♂ ♀
- 17 ♀ ♂ D. ♂ ♂ D. *Rather*
- 18 ♀ stationary. *high tides.*
- 19 Mirach on mer. 9 22 a.
- 20 Menkar S. 11 10 a. *The*
- 21 ♀ rises 0 17 m. *clouds*
- 22 ♀ rises 3 4 m. *are*
- 23 ♀ ♂ ☉. *beginning*
- 24 Deneb Kait. S. 8 35 a.
- 25 ♀ ♂ D. *Low tides.*
- 26 Mirach on mer. 8 52 a.
- 27 Makar S. 10 40 a.
- 28 ♀ perigee. *get on a*
- 29 ♀ ♂ ♀. *snowy com-*
- 30 ♀ rises 11 53 a. *plexion.*

A CONTRAST.

In 1773, John Howard, who was then a sheriff, was aroused to the prosecution of the great work to which he devoted his life—the reformation of abuses in prisons. In speaking of the distress of prisoners, he says,

"The circumstance which excited me to activity in their behalf was the seeing some, who by the verdict of juries were declared *not guilty*; after having been confined for months, dragged *ask to put and locked up* again till they should pay *quitting fees*."

This was indeed a flagrant outrage, and no wonder it stirred up the heart even of a sheriff, to seek a reform.

But now, after 60 years have made the nation's ring with the praise of Howard, there exists, at the capital of this "purest of republics" an abuse as much worse than that which a monarchy was forced to spurn out of her mouth, as a man's LIBERTY is worth more than 18 *pence a week*. But has not our democratic president urged it upon Congress to provide instant redress? On the contrary, he has threatened to *veto* any law which they may pass, abolishing a system of which this outrage forms a part, unless it should receive the assent of those who practice such enormities.

NOTICE. Was committed to the prison of Washington on D. C. May 19, 1834 as a runaway slave. DAVID PECK. He says he is FREE. The OWNER is requested &c. or he will be SOLD as the LAW directs.

- 6, 1835. The queen of Portugal decreed the abolition of the slave trade, among all her subjects.
- 7, 1835. Andrew Jackson, in his Message to Congress, accused the abolitionists of "unconstitutional and wicked attempts," and recommended the destruction of the liberty of the press, in order to stop their interference with slavery.
- 18, 1835. An animated debate in Congress was called forth by a petition of some ladies in Wrentham, for the abolition of slavery in the Dis. of Columbia. On the 23d, the petition was laid on the table by a vote of 144 to 66. The ladies can liberate the slaves if they will.
- 19, 1829. Act of Georgia annexing the lands of the Cherokeees to the several counties in their vicinity, and denying to Indians the privilege of witnessing in courts of justice.

| MOON'S PHASES. | Day | Hour | Min. | | Day | Hour | Min. |
|-----------------|-----|------|-------|------------------|-----|------|-------|
| ☉ Full Moon, | 1 | 7 | 1 m. | ☾ First Quarter, | 23 | 10 | 22 a. |
| ☾ Last Quarter, | 8 | 6 | 20 a. | ☉ Full Moon, | 30 | 7 | 48 a. |
| ☉ New Moon, | 16 | 7 | 43 a. | | | | |

| D. M. | D. W. | ☉ | L. D. | D. de. | ☉ | fa. | D. So. | D. ris. | H. wa. | D's | | | |
|-------|---------|----|-------|--------|----|--------|--------|---------|--------|-------|---------|--------|---|
| | | r. | s. | h. | m. | h. | m. | h. | m. | h. | m. | place. | |
| 1 | Saturn. | 7 | 26 | 59 | 9 | 5 | 58 | 10 | 43 | morn. | 4 29a | 11 59a | ☿ |
| 2 | SUN. | 7 | 26 | 59 | 7 | 6 | 0 | 10 | 20 | 40 | 5 25 | morn. | ☿ |
| 3 | Mond. | 7 | 27 | 59 | 5 | 6 | 1 | 9 | 56 | 1 42 | 6 30 | 44 | ☿ |
| 4 | Tuesd. | 7 | 27 | 59 | 4 | 6 | 2 | 9 | 32 | 2 41 | 7 33 | 1 27 | ☿ |
| 5 | Wedn. | 7 | 28 | 59 | 3 | 6 | 3 | 9 | 7 | 3 35 | 8 47 | 2 8 | ☿ |
| 6 | Thurs. | 7 | 28 | 59 | 2 | 6 | 4 | 8 | 42 | 4 24 | 9 54 | 2 46 | ☿ |
| 7 | Friday | 7 | 29 | 59 | 1 | 6 | 5 | 8 | 16 | 5 11 | 10 53 | 3 23 | ☿ |
| 8 | Saturn. | 7 | 29 | 59 | 0 | 6 | 6 | 7 | 50 | 5 51 | morn. | 4 12 | ☿ |
| 9 | SUN. | 7 | 30 | 58 | 59 | 6 | 7 | 7 | 23 | 6 31 | 1 | 5 6 | ☿ |
| 10 | Mond. | 7 | 30 | 58 | 59 | 6 | 8 | 6 | 56 | 7 9 | 1 0 | 6 8 | ☿ |
| 11 | Tuesd. | 7 | 31 | 58 | 53 | 6 | 9 | 6 | 28 | 7 48 | 2 1 | 7 13 | ☿ |
| 12 | Wedn. | 7 | 31 | 58 | 57 | 6 | 10 | 6 | 0 | 8 29 | 3 3 | 8 20 | ☿ |
| 13 | Thurs. | 7 | 32 | 58 | 56 | 6 | 11 | 5 | 32 | 9 11 | 4 6 | 9 12 | ☿ |
| 14 | Friday | 7 | 32 | 58 | 55 | 6 | 11 | 5 | 3 | 9 57 | 5 13 | 9 57 | ☿ |
| 15 | Saturn. | 7 | 33 | 58 | 55 | 6 | 12 | 4 | 34 | 10 43 | 6 20 | 10 39 | ☿ |
| 16 | SUN. | 7 | 33 | 58 | 55 | 6 | 12 | 4 | 5 | 11 42 | ☉ set. | 11 19 | ☿ |
| 17 | Mond. | 7 | 33 | 58 | 54 | 6 | 13 | 3 | 36 | 38a | 4 51a | 11 59 | ☿ |
| 18 | Tuesd. | 7 | 33 | 58 | 54 | 6 | 13 | 3 | 6 | 1 35 | 5 59 | 39a | ☿ |
| 19 | Wedn. | 7 | 33 | 58 | 53 | 6 | 13 | 2 | 36 | 2 31 | 7 12 | 1 20 | ☿ |
| 20 | Thurs. | 7 | 33 | 58 | 53 | 6 | 13 | 2 | 6 | 3 25 | 8 27 | 2 2 | ☿ |
| 21 | Friday | 7 | 33 | 58 | 53 | 6 | 14 | 1 | 36 | 4 16 | 9 42 | 2 45 | ☿ |
| 22 | Saturn. | 7 | 33 | 58 | 53 | D. in. | 1 | 6 | 5 | 3 | 10 51 | 3 31 | ☿ |
| 23 | SUN. | 7 | 33 | 58 | 53 | | 0 | 36 | 5 | 50 | morn. | 4 21 | ☿ |
| 24 | Mond. | 7 | 33 | 58 | 54 | | 1 | 6 | 6 | 36 | 7 | 5 22 | ☿ |
| 25 | Tuesd. | 7 | 33 | 58 | 54 | | 1 | 30 | 23 | 7 26 | 1 19 | 6 36 | ☿ |
| 26 | Wedn. | 7 | 33 | 58 | 54 | | 1 | 53 | 8 | 17 | 2 36 | 7 52 | ☿ |
| 27 | Thurs. | 7 | 33 | 58 | 55 | | 1 | 1 | 23 | 9 13 | 3 53 | 9 1 | ☿ |
| 28 | Friday | 7 | 32 | 58 | 55 | | 1 | 1 | 52 | 10 11 | 5 11 | 9 59 | ☿ |
| 29 | Saturn. | 7 | 32 | 58 | 56 | | 2 | 2 | 22 | 11 12 | 6 23 | 10 51 | ☿ |
| 30 | SUN. | 7 | 31 | 58 | 56 | | 2 | 2 | 51 | morn. | ☉ rises | 11 37 | ☿ |
| 31 | Mond. | 7 | 30 | 58 | 57 | | 3 | 3 | 20 | 11 | 5 4a | morn. | ☿ |



THE WAY THE FRIENDS OF LIBERTY ARE TREATED IN AMERICA.

On the 28th of January 1837, John Hopper, of N. York, was lynched at Savannah, because his father belonged to the same society with Jay, Rush and Franklin.

☽ Positions of the Sun, Moon and Stars, ... Tides, Weather, &c.

- 1 ☽ ☐ ☼. Pretty high tides.
- 2 Mira S. 9 36 a. *After ser-*
- 3 Menkar S. 10 14 a. *eral*
- 4 Algol on mer. 10 13 a.
- 5 ☽ rises 11 39 a. *days of*
- 6 ☽ greatest Hel. lat. S.
- 7 ☽ rises 2 3 m. *threatening,*
- 8 ☽ ☽ ☽. *with some snow,*
- 9 ☽ ☐ ☼. Low tides. *we*
- 10 ☽ apogee. *may expect a*
- 11 ☽ ☽ ☽. ☽ in ☽. *spell of*
- 12 Mira S. 8 52 a. *fine pleas-*
- 13 Menkar S. 9 30 a. *ant*
- 14 Algol on mer. 9 29 a.
- 15 ☽ ☽ ☽. *weather.*
- 16 ☽ ☽ ☽. *Rather high*
- 17 ☽ greatest elong. E. tides.
- 18 ☽ in sup. ☽ ☼. ☽ ☽ ☽.
- 19 Algenib on mer. 9 23 a.
- 20 ☽ ☽ ☽. *Fair*
- 21 7^s S. 9 39 a. *weather.*
- 22 ☼ enters ♊. Wint. begins.
- 23 Aldebaran S. 10 23 a. *Cold*
- 24 ☽ rises 11 3 a. *Rather low*
- 25 ☽ Per. ☽ stay. ☽ ☽ tides.
- 26 7^s S. 9 17 a. *with*
- 27 ☽ greatest Hel. Lat. S.
- 28 Aldebaran S. 9 57 a.
- 29 ☽ ☽ ☼. *squalls of snow.*
- 30 ☽ in perihelion. *Low*
- 31 earth nearest ☼. *tides.*

NORTHERN SLAVEHOLDERS.

J. W. Bryan, of N. Y. City, advertised, in a southern paper of Sept. 6, 1836, a lot of "valuable negroes of both sexes for sale." They were then in Dallas county, Alabama.

Israel Thorndike, of Boston, who failed recently, pretended to be the OWNER of a large lot of human beings in Cuba. One of the anti-abolition speakers at the Faneuil Hall meeting is closely connected with slavery in the same island.

A NORTHERN SLAVE. Committed to the jail of Warren county (Mis.), June 3, 1836, a negro boy who says his name is Samuel Bryen: light complexion; says that he is a FREE boy, and lives in New York, in Orange st.

(signed,) WM. EVERETT.

The law of Mississippi in this case may be learned from p. 35. Similar laws exist in the other slaveholding states; except in Maryland. *.*The laws in Md. are milder than in D. C.

The slaveholders have 25 members of Congress, and 25 electors of president, who are representatives of slaves. They are paid out of the national treasury, on an average, \$30,000 per year.

Monthly Concert last Mond. of each month.

AN ITEM OF HISTORY.

On the first of January, 1831, the first number of the *Liberator* was published in Boston by W. L. Garrison and Isaac Knapp. During the latter part of that year a few individuals determined to form an Anti-Slavery Society. The first meeting was held December 16, 1831, and the second on January 1, 1832, when the Constitution was reported and accepted. An adjourned meeting was held on January 6, at which, after much discussion, the following preamble was adopted, and the society called the New England Anti-Slavery Society. This was the parent of the 1100 societies now existing.

"We, the undersigned, hold that every person, of full age and sane mind, has a right to immediate freedom from personal bondage of whatsoever kind, unless imposed by the sentence of the law for the commission of some crime.—We hold that man cannot, consistently with reason, religion, and the eternal and immutable principles of justice, be the property of man.—We hold that whoever retains his fellow-man in bondage is guilty of a grievous wrong.—We hold that mere difference of complexion is no reason why any man should be deprived of any of his natural rights, or subjected to any political disability.—While we advance these opinions as the principles on which we intend to act, we declare that we will not operate on the existing relations of society by other than peaceful and lawful means, and that we will give no countenance to violence or insurrection."

The Constitution was then signed by the following persons, who, with one exception, were then residing in Boston, viz:

| | |
|-------------------------|--------------------|
| William Lloyd Garrison, | John E. Fuller, |
| Isaac Knapp, | Moses Thacher, |
| Joshua Coffin, | Arnold Buffum, |
| Robert B. Hall, | Benjamin C. Bacon, |
| William J. Snelling, | Henry K. Stockton, |
| Stillman B. Newcomb, | Oliver Johnson. |

At the adoption of the Constitution, January 1, the following persons were present, who would have signed it, with the preamble, at the meeting on January 6, could they have had the opportunity, viz. Alonzo Lewis, of Lynn, Abijah Blanchard and John Cutts Smith, of Boston.

Officers of the Society for 1832.

ARNOLD BUFFUM, Pres.; JAMES C. ODIORNE, 1st V. P.; ALONZO LEWIS, 2d V. P.; WM. LLOYD GARRISON, Cor. Sec.; JOSHUA COFFIN, Rec. Sec.; MICHAEL H. SIMPSON, Treas.; MOSES THACHER, JOHN E. FULLER, OLIVER JOHNSON, ROBERT B. HALL, BENJAMIN C. BACON, and SAMUEL E. SEWALL, Counsellors.

PRINCIPLES OF ABOLITIONISTS.

Extracts from the Constitution of the American Anti-Slavery Society.

ART. II. The object of this Society is the entire abolition of slavery in the United States. While it admits that each State in which slavery exists has, by the Constitution of the United States, the exclusive right to legislate in regard to its abolition in said State, it shall aim to *convince* all our fellow citizens, by arguments addressed to their understandings and consciences, that *slave-holding* is a HEI-

NOUS SIN in the sight of God, and that the DUTY, SAFETY and BEST INTERESTS of all concerned, require its *immediate abandonment*, without expatriation. The Society will also endeavor, in a constitutional way, to influence Congress to put an end to the domestic slave trade, and to abolish slavery in all those portions of our common country which come under its control, especially in the District of Columbia,—and likewise to prevent the extension of it to any State that may hereafter be admitted into the Union.

ART. III. This Society shall aim to elevate the character and condition of the people of color, by encouraging their intellectual, moral and religious improvement, and by removing public prejudice, that thus they may, according to their intellectual and moral worth, share an equality with the whites of civil and religious privileges; but this Society will never, in any way, countenance the oppressed in vindicating their rights by resorting to physical force.

SOUTHERN TESTIMONY.

A Somerset.

A few years ago a strange delusion had obtained entire ascendancy over the public mind. Slavery had been so long written about, talked of, and prayed over, as "*a great evil*," that most people really supposed it was, like the cholera, the yellow fever or the pestilence, a "*dispensation of Providence*," to be patiently endured, until the same Power which sent it among us should, "*in his own good time*," remove it. The slave-holders at the south adopted the same language; and piteous indeed were their lamentations about the "*entailed curse*," the "*dread calamity*," the "*sad inheritance*," and the "*heavy burden*." But when the question of the admission of Missouri was agitated, in 1819, they then assumed the attitude of a snarling cur, with a litter of young puppies. They suddenly stopped their whining, and commenced growling and showing their teeth, and bristling up their mane, as if something dear as their very existence was at stake. They threatened to dissolve the Union unless the *burden* beneath which they were *groaning* should be bound upon the shoulders of that young State. The north was frightened, and consented to please the south, by extending the *sore evil* with which they were already afflicted.

This excitement was soon almost forgotten, and the south resumed her former lamentations about the "*great evil*." They desired the *sympathy* of the north for their *sufferings*, if they could have it without a *rebuke* for their *guilt*. The Colonization Society humored the same feeling, and used corresponding language. This was the state of things in 1830, when a very few philanthropists were aroused to a contemplation of the wickedness of slave-holding. They spread the truth before the minds of the nation, till many consciences were aroused from their death-like slumber.

Slave-holders perceived that their own admissions were fatal to the institution to which their hearts, by long habit, had become wedded, and, with an inconsistency natural to guilt and error, they flatly contradicted their own former statements, and pronounced slavery to be a great blessing.

We here intend to put on record a few of the *avowals* they for-

merly made. They could have no motive to make things appear worse than they really were.

Slavery fatal to the Peace of the Whites.

The following is from a "Letter to a Member of the Virginia Legislature," published at Richmond, Va., and republished at Baltimore, in 1801.

"You must have observed that some truths, which their SELF-EVIDENCE and importance have rendered familiar to the mind, are, *on this very account*, often disregarded. Of this nature is the danger arising from domestic slavery. EVERY MAN is persuaded of the reality of this danger; NO MAN denies its magnitude." "ALL agree that the danger is GREAT and CERTAIN."

"The increase of knowledge is the principal agent in evolving the spirit we have to fear. The love of freedom, sir, is an inborn sentiment, which the God of nature has planted DEEP in the heart: long may it be kept under by the arbitrary institutions of society; but, at the *first* favorable moment, it springs forth, and flourishes with a vigor that DEFIES ALL CHECK." "They [the slaves] possess the physical power of doing us mischief; and are invited to it by motives which self-love dictates, which REASON JUSTIFIES!!"

What more fatal stab could slavery receive? The writer occupies two or three pages in showing that "no system of rigor can reach the first causes of the evil," and says he dwells upon this "because it is the *favorite topic of the day*," and adds, "Whenever we are involved in war, if our enemies hold out the lure of freedom, they will have, in EVERY NEGRO, a DECIDED FRIEND."

From the speech of Mr Moore in the Virginia House of Delegates, 1832. "I think that slavery, as it exists among us, may be regarded as the HEAVIEST CALAMITY which has ever befallen any portion of the human race. If we look back through the long course of time which has elapsed from the creation to the present moment, we shall scarcely be able to point out a people whose situation was not in *many respects* preferable to our own, and that of the other states in which negro slavery exists. True, sir, we shall see nations which have *groaned* under the yoke of despotism for hundreds and thousands of years, but the individuals composing those nations have enjoyed a degree of *happiness, peace, and freedom from apprehensions*, which the holders of slaves in this country can NEVER KNOW."

A letter from Virginia, dated about the same time, says: "These insurrections have alarmed my wife so as really to endanger her health, and I have not slept without anxiety for three months. Our nights are sometimes spent in listening to noises. A corn song or a hog call has often been a subject of nervous terror, and a cat in the dining-room will banish sleep for the night. There is a panic in all this country."

A Virginian once invited a friend of mine into his sleeping-chamber, and showed him a GUN and TWO PISTOLS, declaring that for 20 years, he had not been to bed without first examining their priming, that he might be sure they were ready to use at a moment's warning.

Immediate abolitionists wish to remove the cause of this wretchedness and alarm. Would slaves injure their friends? Certainly not. Then let all the slave-holders become their friends, and all will be safe.

PICTURES OF SLAVERY BY SLAVE-HOLDERS.

We are often cautioned against receiving statements of northerners respecting slavery; and as for the stories of the slaves themselves, there are multitudes who never for a moment entertain the idea of giving them credit. The *slave-holder*, though a party concerned, and of course inadmissible as a witness in a court of justice, is the only witness admitted by many to the court of the American public. Even this witness we have not the privilege of *cross-questioning*. We can only listen to his *own story* in his *own case*, and then make the most of it. Let us call a few such to the stand. [On this point the reader is referred to *The Evils and Cure of Slavery*, by Mrs. Child; *A. S. Record*, Vol. III. No. 1; *Address of Ky. Synod.* &c.]

I. The first point to be proved is that slaves are often TREATED WITH GREAT CRUELTY.

The following is from the Clinton (Miss.) Gazette, July 23d, 1836.

WAS COMMITTED

TO the jail of Covington county a negro man, who says his name is JOSIAH. He is heavy built, copper-colored, *his back VERY MUCH SCARRED with the whip, and BRANDED on the thigh in THREE or FOUR places, thus (I. M.) or (J. M.); the M is very plain, but the I. or J. is not plain; the rim of his right ear has been hit or cut off.* The owner, &c. J. L. JOLLEY, Sheriff C. C.

Williamsburg, June 28th, 1836.

The following is from the speech of Mr. Moore, before referred to. The object of this speech is not to show the *wrongfulness* of slavery, but its *impolicy*. The testimony is therefore incidental. Mr. Moore is contending that "it is impossible, in the nature of things, that slaves can be virtuous and moral."

"He is *habituated*, from his *earliest infancy*, to sacrifice truth without remorse as the ONLY MEANS of escaping punishment, which is too apt to be inflicted, WHETHER MERITED OR NOT. The candid avowal of the fault, which a kind parent is disposed to regard in his child as the *evidence of merit*, is SURE to be considered by the master as *INSOLENCE* in a slave, and to furnish ADDITIONAL REASON for inflicting punishment upon him. The slave perceives that he can never attain to the least distinction in society, however fair and unexceptionable his conduct may be; and that however INNOCENT he may be, he is OFTEN liable to the SEVEREST PUNISHMENT, at the will of *hiringling overseers*, without even the form of a trial."

What sort of men are the overseers? Let Mr. Wirt (a Virginian) answer. "Last and lowest, a *feculum* of beings called overseers—the most abject, degraded, unprincipled race."

We might fill this No. with their own published records of cruelty.

II. The second point is that FAMILY TIES ARE OFTEN BROKEN UP

250 DOLLARS REWARD.—Absconded from my estate in Goochland county, (Dover) in August last, slave WASHINGTON... very active and sprightly. He was purchased of McLane's estate, in January, 1836, at George's tavern in Goochland—had been a waterman on James River for several years; is well

known and has a WIFE and other relations about Columbia and Cartersville, where it is believed he may now be found. I will pay a reward of \$100 for his delivery to my manager at Dover, \$50 if secured in any jail in Virginia so that I may get him again, or \$250 if taken out of the State and restored to me. JOHN HETH,

Jan. 30, 1837.

Richmond P. O.

It seems that, instead of being "anxious to get rid of them," they become more and more anxious to get them back the farther off they get.

\$25 REWARD. Ranaway, my man CHARLES. HIS WIFE was carried off in April last by Mr. Wilkins Edwards, of Mississippi.

The above reward, &c.

WILLIAM JONES,
Of Lombardy Grove, Mecklenburgh, Va.

Sept. 23, 1836.

But as no man who understands the subject will deny this proposition, I will not enlarge. The reader will of course remember that large class of advertisements offering "cash and the highest price for likely YOUNG negroes of BOTH sexes from TWELVE to TWENTY-FIVE," &c. How can these be had without tearing families asunder? A Virginian lately told me this was done "oftentimes." A young Virginian attending Harvard University said to me that he had had a hand in such transactions, and expected to again.

III. The third point to be proved is that these slaves have the qualifications for TAKING CARE OF THEMSELVES.

A Liberal Reward for PETER, Confectioner and Baker. 1836.

\$50 for JOHN, very intelligent. 1836.

FOR SALE. A negro woman, a good plain cook, washer and ironer, is honest, sober, and of good disposition. 1836.

A Liberal Reward for ROSANNA, intelligent, quick spoken, and capable of giving an account of herself. If any *honest man* knows any thing concerning her, it is hoped that he will give me immediate notice. Vicksburg, Aug. 29, 1836. WM. A. BRICKELL.

For sale, a very likely negro girl, of most excellent character, accustomed to housework and nursing.

A negro girl, about 15 years old, a good house servant or FIELD HAND. Apply at this office. Augusta, Ga. Constitutionalst. [Printed by a native of New England.]

For sale, the girl MARIA, aged 16, a good cook, and guarantied a thorough servant: for smartness SHE CANNOT BE EXCELLED. March, 1837. [Color not mentioned.]

A Liberal Reward for FREDERICK. He is sufficiently intelligent and cunning to evade the ordinary means of detection. March, 1837.

IV. The fourth point is that slavery is a great system of AMALGAMATION, and that our southern brethren often ENSLAVE their CHILDREN and *other near relatives*.

\$100 REWARD will be given for the apprehension of my negro EDMUND KENNEY, alias ROBERTS. He has STRAIGHT hair, and a complexion so nearly WHITE, that a stran-

ger would suppose there was NO African blood in him. He is so very artful, that in his language it is likely he will deceive those who might suspect him. He was with my boy Dick a short time since in Norfolk, and offered him for sale, and was apprehended, but escaped under the PRETENCE of being a WHITE MAN.

ANDERSON BOWLES,
Dentonville P. O.

Jan. 6, 1837.

\$100 REWARD.



RANAWAY from James Hughart, Paris, Ky., the Mulatto Boy NORBON, aged about 15 years; a *very bright* mulatto, and would be taken for a WHITE BOY if not *closely* examined; his hair is black and STRAIGHT. Aug. 4, 1836.

ABSCONDED from the subscriber, HER negro man JOHN. He has a VERY LIGHT complexion, *prominent nose*, &c.
Charleston Mercury, 1837. W. J. SANGLOIS.

\$100 REWARD.



RANAWAY from the Subscriber, living in Sumter Co. Ala., a *bright mulatto* man slave named SAM, calls himself SAM PETTIGREW*... LIGHT SANDY HAIR and *blue eyes*. RUDDY complexion. very stout built, and will weigh about 180 pounds; he is so WHITE as *very easily* to pass for a free white man. . . . He carries a small memorandum book in his pocket, and will pass *very easily* for a *white man* unless *closely* examined—is a first-rate blacksmith and barber.
EDWIN PECK.

Mobile, April 22, 1837.

V. The fifth point to be proved is that FREE men are often sold into slavery to *pay the expense* of THEIR OWN UNJUST IMPRISONMENT.

SHERIFF'S SALE.

COMMITTED to the Jail of Warren County, by WM. EVERETT, one of the JUSTICES of said county, a Negro MAN who calls himself JOHN J. ROBINSON; says that he is FREE. The OWNER of the said BOY is requested to come forward, prove PROPERTY, pay charges and take him away, or he will be dealt with as the law directs.
WM. EVERETT, Jailor.

And how does the law direct? Read the following:

NOTICE is hereby given, that the above described BOY, who calls himself John J. Robinson, having been confined in the Jail of Warren county as a Runaway for six months—and having been *regularly advertised* during this period,—I shall proceed to SELL said Negro boy at public auction, to the highest bidder for cash, at the door of the Court-house in Vicksburg, on Monday, 1st day of August, 1836, between the hours of 11 o'clock A. M. and 4 o'clock P. M. of said day, in pursuance of the *STATUTE* in such cases made and provided.

E. W. MORRIS, Sheriff.

Vicksburg, July 2, 1836.

* So we might perhaps, see, "ARCHY" calls himself ARCHY MOORE,* advertised by Col. Carter

In the same paper it is advertised that DICK COLEMAN, who says that he is a free inhabitant of Tennessee, will be SOLD at public Auction. &c.

Let it be observed, that these men are seized and imprisoned without proof that they were *ever* slaves. Instead of the men being resumed to be free till they were proved to be slaves, they are sold into slavery after they are virtually PROVED to be FREE. If any man had lost such slaves, he would of course be on the lookout, and it would be almost impossible for him not to hear of their being advertised. And after being advertised six months, the presumption that they were free would fall little short of absolute certainty.

VI. The sixth point to be proved is that such is the state of *public sentiment* at the south, that slave-holders are not *ashamed* to ADVERTISE that they are MURDERERS!!!

\$200 REWARD.—Ranaway from the subscriber about *three years ago*, a negro man named BEN; also one other negro by the name of RIDGON, who ranaway about the 8th of this month. I will give the above reward of \$100 for each of the above negroes, &c. or for the KILLING of them so that I can see them.

November 12, 1836.

W. D. COBB.

WHAT HAS THE CHURCH TO DO WITH SLAVERY?

The following article was communicated by a clergyman whose father is a slave-holder in the District of Columbia. He was formerly an agent of the Colonization Society, but he became convinced that that Society was the handmaid of slavery, and abandoned it. He is now laboring zealously in the cause of emancipation. If such things are publicly practised by ministers in Maryland who can conceive the atrocities perpetrated by unprincipled planters in the extreme south?

N. SOUTHDARD,

{ Perryville, near Valley P. O.,
Pa., March 28th, 1837.

Dear Sir: Accept the following as a mite cast into your treasury of facts in regard to that odious and impious system of slavery that curses our country, and desecrates the sanctuary, polluting the priest and staining the church with blood. It has been communicated to me by a dear brother in the ministry of the gospel, like myself raised in the South, and familiar with slavery, but who is not yet wholly an Abolitionist. Accept this communication from myself, as a feeble expression of my detestation of a system of "Robbery, Lust, Barbarism and Impiety," sanctioned though it be by human laws, and hitherto by the professing church. And were the dear brother, of whom I speak, present with me, now while I write, I doubt not he would say, "accept this statement as my joint testimony against that system, with which, as SOUTHERNERS born, we are acquainted." Let me add, I pray you to accept this communication, as a small thank-offering on my part to Almighty God for my deliverance from that *prejudice* against our colored brethren, which was begotten and fostered in my heart by the devil and Colonization.

Yours, &c.

JAMES NOURSE.

The Rev. Mr. M——, now of the Huntingdon Presbytery, after an absence of many months, was about visiting his old friends on what is commonly called the “Eastern Shore.” Late in the afternoon, on his journey, he called at the house of Rev. A. C. of P——town, Md. With this brother he had been long acquainted. Just at that juncture Mr. C. was about proceeding to whip a colored female, who was his slave. She was firmly tied to a post in FRONT of his dwelling-house. The arrival of a clerical visitor at such a time, occasioned a temporary delay in the execution of Mr. C.’s purpose. But the delay was only temporary; for not even the presence of such a guest could destroy the bloody design. The guest interceded with all the mildness yet earnestness of a brother and new visitor. But all in vain, “the woman had been saucy and must be punished.” The cowhide was accordingly produced, and the *Rev. Mr. C.*, a large and very stout man, applied it “manfully” on “woman’s” bare and “shrinking flesh.” I say *bare*, because you know that the slave women generally have but about three or four inches of the arm near the shoulder covered, and the neck is left entirely exposed. As the cowhide moved back and forward, striking right and left, on the head, neck and arms, at every few strokes the sympathizing guest would exclaim, “O, Brother C., desist.” But Brother C. pursued his brutal work, till, after inflicting about *sixty* lashes, the woman was found to be suffused with blood on the hinder part of her neck, and under her frock between the shoulders. After the punishment was over, and the woman dismissed, Mr. M—— took advantage of an opportunity which occurred, affectionately to reprove the brother who had so grossly offended against decency, and justice, and mercy. Some others, members of the family, united with him in reprobating the affair. The reply, however, is worthy of note, viz. *that he (Mr. C.) had done it before, but it was a dirty business, and he believed he never would do it again.* Yet this Rev. gentleman is well esteemed in the church—was, three or four years since, moderator of the synod of Philadelphia, and yet walks abroad, feeling himself unrebuked by law or gospel. Ah, sir, does not this narration give fearful force to the query—*What has the church to do with slavery?* Comment on the facts is unnecessary, yet allow me to conclude by saying, that it is my opinion such occurrences are not rare in the south. J. N.

REASONS FOR AMERICAN SLAVERY.

Before naming any of them, it may be remarked that none of them are probably very strong. Strong men are not apt to cry out for help. Strong reasons are never afraid to meet weak ones alone. But the reasons for slavery are always calling in BRUTE FORCE to their aid. Let us see what some of these reasons can say for themselves.

1. *The slaves are an inferior race.*

Then why make laws against *teaching* them? One would think, from the pains taken to keep them from learning, they were terrible scholars. Lock books from numbskulls!—and by acts of the Legislature too! Which end of such laws do the biggest fools stand at? Ask the schoolmasters.

But suppose they *are* inferior, what then? They are only an in-

ferior race of *men*—MEN, after all, and not brutes. If their inferiority justly makes them slaves, then all inferior sort of people ought to be slaves. Many who are now free should be reduced to slavery. There should be government inspectors of humanity—measurers or weighmasters of brains, who should chalk every man's size, weight and quality on his forehead, as if he were a barrel of pork or mackerel, so that we might know what people to enslave and what to leave at liberty. Those found below a certain mark (we don't profess to know who is to fix it) should be set up at auction directly. Such people were plainly never designed to have pay for their work, to own property, to have inalienable rights, &c. &c. This reason for slavery is too good by half.

2. *The slaves are black.*

This we believe is one of the strongest reasons for their enslavement. We have heard of a slave-holding lady, who, when pressed for reasons, could give no other. At length she was helped to another almost equally strong by an *idiot* who stood by, and, perceiving her embarrassment, sagely exclaimed "Mother, *they've got woolly heads too.*" "Yes, they've got woolly heads *too,*" repeated the lady!

These powerful reasons are almost the only ones which do not apply with equal force to the enslavement of the *whites*.

3. *Slavery always has existed in some shape or other.*

A very good and useful argument this. It may be summed up thus: *whatever has been, ought to be.* It would help all sorts of thieves, if some were not too modest to accept its services. It is good for drunkenness and fornication. It can also turn a hand to cutting masters' throats. We therefore advise the masters to keep it to themselves, and not lend it to other malefactors. *Note.* The learned Professor Dew and others have gained great glory by the use of this argument.

4. *The slaves could not take care of themselves, if they were set free.*

When and where was the trial made, and when and where did it fail? We have heard of some trials but of no failures. The slaves are used to work. The masters want their services. It would be strange if people who have been so long under such "kind guardians" should not know enough to buy corn and cloth with their wages. Would the venders of these articles take advantage of their ignorance to *cheat* them? How much more then would they do it if they had the whole bargain in their own hands, if, in other words, they "*owned*" them! What, strip a man, his heirs and assigns forever, of every thing under heaven, to save him from being *cheated*? Most effectual prevention! In the same way any disease may be prevented by cutting a person's head off.

Slavery is a strange way of taking care of people who are unable to take care of themselves. Why not have a legal inquiry into each individual case, and let the judge appoint the guardians, where they are needed, and hold them to bail for their good management of the affairs of the ward, as is done in the case of whites who are *non compos*? Surely *some* slaves can take care of themselves, for they do so the first opportunity they get of *running away*. From self-appointed guardians, good Lord deliver the poor and the needy!

5. *The slaves would not work if they were free.*

Then they would get no pay. What right has any man to do any thing more than to refuse pay to another who refuses to work?

But who knows that the slaves would refuse to work for wages, if they had a chance? Wherever slaves have been freed they have readily worked for wages. They did so in St. Domingo. They have done so in the British Colonies. Read what the Select Committee of the British Parliament, after long inquiry and hearing the evidence of all parties, have reported about the working of the apprenticeship. "In the evidence which they (the committee) have received, they find abundant proof of the general good conduct of the apprentices, and of their **WILLINGNESS TO WORK FOR WAGES** whenever they are fairly and considerately treated by their employers. It is, indeed, fully proved that the labor, thus *voluntarily* performed by the negro, is *more effective than that which was obtained from him in a state of slavery*, or which is now given to his employer during the period for which he is *compelled* to work as an apprentice." In Antigua, where emancipation was immediate and entire, they work better than any where else.

6. *The slaves would cut their masters' throats if they were set free.*

Which most fear having their throats cut now, those who have freed their slaves or those who retain them? The planters of the British West Indies have lost their fear so much since the 1st of August 1834, that the European troops before considered necessary to guard them, are now chiefly withdrawn, and many of the richest colonies are guarded almost entirely by *negro troops*! Foes have been turned into friends by emancipation in the West Indies. Why would not the same cause produce the same effect in the United States? How many cases of throat-cutting can be traced to emancipation as the cause? Not one. How many to slave-holding? Thousands.

7. *The two races could not live together in peace, on terms of equality.*

Do they live in peace on their present terms? Chains, stripes, murders, and the pistols under the pillow of the planter, answer, NO. Theft, desertion and insurrections answer, NO. Slavery is a perpetual war of the strong upon the weak, of the rich upon the poor. Emancipation could not possibly make matters worse.

But what do we mean by "*terms of equality*?" Fair play. Letting every man have a fair chance. Terms of equality are the only terms on which there can be peace.

8. *The freedom of the blacks will lead to amalgamation.*

So will and does slavery. — a strange way of preventing amalgamation, to set up all the *colored* women to be sold at auction to the highest *white* bidders! What unbridled amalgamation, bastard-wise, by slavery, and keep *colored* men in slavery lest a *white* individual should choose to marry a *colored* one!—and that in a free country!! Shame, where is thy blush? E. WRIGHT, JR.

Liberty cannot live and flourish without the triumph of Abolitionism, which teaches that ALL MEN have, by birth, a right to liberty; if this sentiment should prevail, slavery will be abolished, of course. But if it be not the public sentiment that ALL have a right to liberty, then NO security is left for the liberty of ANY MAN.

CONSPIRACY AGAINST NORTHERN FREEDOM.

Working-men of the north! if you are not resolved to keep your eyes closed in leaden slumber, and your ears fast stopped until the triple chains of slavery are fastened around your limbs, AWAKE NOW, or it will be too late.

I warn you against placing any confidence in your political leaders, of either party. There are very few among them who would not see you all made slaves if they could thereby acquire promotion. The "Republican members of the New York Legislature" put forth an address last May, in which they say that they and their southern brethren are engaged in "the same holy cause of political liberty," and they try to discourage any discussion of the subject of slavery. Gov. Everett, a Whig governor of Massachusetts, recommended, in a carefully studied annual message, that we should, as an act of patriotism, refrain from a discussion of the inalienable rights of man. When this advice is complied with, the yeomanry of the north will be ready for the gag and the chain.

The following extracts will show the nature of that political liberty, in whose "holy cause" northern politicians are so ready to unite with southern slave-holders. We will not now quote those *newspaper paragraphs* which have asserted that "the people at the north must HANG ABOLITIONISTS in order to preserve southern trade," or that "public opinion at the south would justify southern members of Congress in DRAGGING from their floor" an *ex-president* of the United States, or that any man who should presume to speak to the slave-holders on the immorality of slavery, "in that same moment should have his tongue cut out and cast upon a dung-hill." Let these things go for their value. We take official documents.

The following is extracted from resolutions "agreed to by both houses of the Virginia Legislature, Feb. 16, 1836."

Resolved, That the non-slaveholding States of the Union are *respectfully* but *earnestly* requested promptly to adopt PENAL ENACTMENTS or such other measures as will EFFECTUALLY SUPPRESS ALL associations within their respective limits, purporting to be, or having the character of, abolition societies.

The following is from resolutions "read three times and ratified in General Assembly" of North Carolina, Dec. 19, 1835.

Resolved, That our *sister states* are respectfully requested to enact PENAL LAWS, prohibiting the PRINTING within their respective limits ALL such publications as MAY have a TENDENCY to make our slaves discontented.

A compliance with this request would make it ILLEGAL to print the BIBLE. Nearly all newspapers would be suppressed. And even those violent pro-slavery papers whose mottoes declare, "The world is governed too much," or "I have sworn upon the altar of God, *eternal hostility* to EVERY FORM of TYRANNY over the mind of man," would not be spared.

The following is from resolutions "*unanimously*" adopted by both branches of the South Carolina Legislature, Dec. 16, 1835.

Resolved, That the Legislature of South Carolina, having every confidence in the justice and friendship of the non-slaveholding States,

ANNOUNCES her CONFIDENT EXPECTATION, and she earnestly requests, that the governments of these states will promptly and EFFECTUALLY SUPPRESS ALL those associations within their respective limits purporting to be abolition societies, &c. &c.

From resolutions adopted "unanimously" by the Leg. of Georgia.

Resolved, That it is deeply incumbent on the people of the north to CRUSH the traitorous designs of the abolitionists.

From resolutions of Alabama Legislature, January 7, 1836.

Resolved, That we call upon our sister states, and respectfully request them to enact such PENAL LAWS as will finally PUT AN END to the malignant deeds of the abolitionists.

The spirit which dictated these resolutions will not rest satisfied until the all-grasping spirit of slavery has swallowed up all rights except the right claimed by the strong and the cunning to traffic in the bodies and souls of the weak and the ignorant.

These insulting resolutions, however, should excite less indignation than the base treachery of the northern office-holders, who, while they knew that such demands were put forth, instead of arousing the slumbering spirit of northern liberty, did their utmost to gag those faithful sentinels who were raising the alarm.

In view of these demands, ponder well the following, from a faithful sentinel at the outer gate of Freedom's temple.

TO THE LABORING PEOPLE OF THE FREE STATES.

Who are the laboring people of the north? They are those who eat not the bread of idleness, who "labor, working with their own hands," who practically illustrate the holy precept, "If any man will not work, neither shall he eat;"—who "*earn their daily bread by their daily toil*," and *therefore*, according to Mr. Senator Leigh, of Va., "are incapable of civil and political freedom!"—The men who, according to Gov. McDuffie of S. C., are "a dangerous element of the body politic," and must be enslaved within 25 years, whatever may be their color, "bleached or unbleached," in order to save the country from agrarian legislation and anarchy!—in order to preserve "the corner-stone of our republican edifice!"

Farmers! working-men! what do you think of this doctrine? Must the hardy yeomanry of New England and the middle states be made slaves? Is it true that a *laboring* people are incapable of freedom? Can none be free but *idlers*? Are *they* the most virtuous?—The most intelligent?—The most orderly?—The most law-abiding? Let facts answer. But *you* need no argument to convince you of the wickedness and folly of the assumption.

And yet it is a doctrine that prevails, more or less, everywhere. It is the doctrine of slave-holders and their apologists. It is heard every day at the east and the north. It is the doctrine of all aristocrats—all who look down with scorn upon the common people, and pride themselves upon their splendor, and wealth, and high standing above their neighbors. It is a doctrine that will be carried out into *practice*, before long, to its fullest extent, unless abolitionism gains the upper hand, and slavery is put down. This is not said without reflection. Look at some of the reasons for this belief.

1. The slave-holders have *determined to bring it to pass*. I mean,

the most intelligent and influential among them. I have already quoted the language of two prominent southern statesmen. They are the favorite statesmen of the slave-holders. And let it be remembered that there are slave-holders at the north! Our large cities abound with them. Not only so; large plantations with their slaves are mortgaged to merchants and brokers in New York. These are the men that get up anti-abolition meetings and mobs to express *public sentiment*. Hence we see,

2. Not only the slave holders, but *their apologists at the north*, are bent upon the accomplishment of the same object. Is the proof demanded?—It is at hand! Look at the next item.

3. They have actually put *measures in train* for the accomplishment of their object. There is a perfect agreement and understanding between the northern and southern aristocrats on this subject. The southern demand is, that freedom of speech and of the press shall be put down at the north. Gov. McDuffie judges those who maintain that all men have a right to liberty, to be worthy of "*death without benefit of clergy*." To this sentiment the legislature of S. C. fully responds. Gov. Marcy, of N. Y., in his Message, says, "Without the power to enact such laws" the States would not be able to maintain the relations of peace among themselves. Gov. Everett, of Massachusetts, suggested that the persons denounced by Gov. McDuffie were "*indictable at common law*" without any special enactment. A bill was actually introduced into the legislature of R. I. in conformity with the southern demands. Hon. Wm. Sullivan and Rev. T. R. Sullivan, of Mass., wrote a pamphlet maintaining that "the village and country inhabitants" ought to be prevented by adequate pains and penalties from assembling to hear lectures against slavery. The Literary and Theological Review, conducted by Rev. Leonard Woods, Jr., patronized by many leading ministers in New England and the middle states, and commended by religious newspapers of extensive influence, has declared the leading abolitionists "*justly liable to the highest civil penalties and ecclesiastical censures*." Numerous northern ministers have endeavored to prove that the Bible does not forbid slavery, and that it is wrong to condemn the practice as sinful.

These are a few of the measures simultaneously put in train, at the north and the south. It needs no argument to prove their *object*, and their adaptation to *secure* that object. The *character* of such measures is too plain to require comment. Men who will uphold and vindicate *such measures* show plainly that they would enslave their fellow-citizens if they could. They deny to them the most important, inalienable and sacred rights of human beings, in the outset. To suppose that they would not reduce human beings to slavery is to suppose that they would not *act out* their own avowed and openly professed principles—and principles, too, which they *have acted out*, as far as they have had the power.

4. The manner in which southern demands have been met by northern politicians proves conclusively that their *sympathies are strongly enlisted on the side of the slave-holders*. Instead of standing up manfully in behalf of insulted freedom, they have manifested a disposition to go as far as they *dared* in compliance with those arro-

gant and despotic demands. Witness the reply of Gov. Marcy to the demand for an innocent citizen of N. Y., the utter inaction of the legislature of Mass. when the SOVEREIGN AUTHORITIES of Georgia offered \$5000 for a free citizen of Mass.,—and the *cringing, grovelling* disposition manifested by the legislatures of most of the northern states.

5. *The effort is not yet relinquished!* With the exception, perhaps, of Mass., Vt. and R. I., no non-slaveholding state, at this moment, is free from impending danger of a gag-law!

By the legislature of the state of N. Y. a report was adopted in May, 1836, responding to the sentiments of Gov. Marcy, and pledging the faith of the state to enact such laws whenever they shall be required! This report was sent to the authorities of the *south*, but suppressed at the *north*! The citizens of N. Y. in general were ignorant of its contents till they saw it quoted, the winter following, in the Message of the acting governor of Virginia! The Farewell Address of Andrew Jackson—the Inaugural of Pres. Van Buren—the Address of members of the legislature of N. Y., considered in connection with the Message of the executive of Va. and the proceedings of the legislature of Illinois, render it certain that the project of suppressing freedom of speech and of the press is by no means relinquished.

6. There is a still darker side of the picture. The measures of the slave party *have already begun to succeed!* Freedom of debate in Congress has been put down. A distinguished representative has been threatened with assassination—with expulsion—with indictment by the grand jury of the slave-holding District! And for what crime? For advocating the abolition of slavery in the Federal District! No!—For defending *the right of freemen to petition!* For this he is denounced as the “Massachusetts madman!” An act of madness to assert the right of petition in the free! Yet the same Congress give us to understand that the FORFEITURE of the right of petition is the peculiar BADGE OF THE SLAVE! At the same instant, they *virtually annul* the right of petition in *freemen!* The same Congress has refused to consider a petition in favor of the Declaration of Independence—a petition which made no mention of slavery—on the ground that it was an anti-slavery petition!

The liberty of freemen cannot survive such a process. Liberty is gone, if the people may not freely discuss, write, speak and petition on any subject, and express whatever sentiments they please. How much more when HUMAN RIGHTS is the only subject interdicted!—When sentiments of LIBERTY are the only sentiments that are forbidden!

If *color* were ever a barrier between freedom and slavery, it is a barrier rapidly fading out of sight. There has been a contest between the interests of free and slave labor, in this country, for fifty years. They cannot live together much longer, and one or the other must triumph upon the ruins of its antagonist. The slave interest is making a desperate struggle. It demands *Texas* first, and then the *Mexican* states! With such additional power, what will become of the freedom of the north? Farmers! mechanics! operatives and laboring men! consider these things. WM. GOODELL.

STORY OF ANTHONY GAYLE.

In November 1836, I first heard of Mr. Gayle of New York, who was recommended by those who knew him, as an excellent, trustworthy man. I called on him, and wrote the following story as I received it from his lips, which, at my request he signed. It is here much abridged. EDITOR.

I was born May 15. 1794, in Princess Ann County, Va. near Norfolk. I had three brothers and three sisters, all older than myself. Before I was two years old, we were all removed to N. C. near Edenton, where my mother died about eight years after. While the earth was yet fresh on her grave, two of my brothers shared a fate more dreadful than that which had befallen her. The slave-traders carried them away. Before I was seventeen, they finished the work of desolation, and left me neither brother nor sister. At the age of thirteen, I was sold to Mrs. Fanny Bullock, an aged lady, and she was a widow. I had lived with her about five years, when I sought comforts amidst my cruel bereavements by marrying Nancy, who as well as myself was a Methodist and a slave. She was held as the property of Mrs. Hankins, who had one son and one daughter, who were heirs to the property which was claimed in my wife. The daughter was married to Thomas Hathaway, a preacher in regular connection with the church to which Mrs. Hankins, her son and daughter, my wife and myself were all attached. At the age of twenty, I hired my time for sixty dollars a year, and obtained permission to have my wife live with me in a house which I hired, on condition that I should support her and her children in sickness and health. These conditions I faithfully performed for fifteen years. I toiled early and late, for I thought I was working for my wife and children. At the expiration of the above named term, Mr. Hathaway, my spiritual guide, requested permission TO SELL my wife, and the children which God had given me. John Hankins, who was joint heir with his sister Hathaway, said he would have nothing to do with the transaction. By this, I suppose he meant that he would do nothing to prevent it. The first man who came to buy, was a regular slave-trader from Georgia, but when he learned that I had brought up my five children which were then offered for sale, he refused to buy, unless I could receive half the money. Mr. Hathaway would not consent to this. A purchaser soon appeared who was not so scrupulous. He was a Methodist from Lexington, Ky. who, as he journeyed, came to the place. He said his wife had requested him to buy a woman who had young children, if he could do it without distressing the husband!!! He said he found my wife and children must be sold, and he might as well buy them as any one else. A bargain was soon concluded between the clerical child-stealer and the professing plunderer. I was again alone, and what added intensity to my suffering was the reflection, that he who had robbed me of my all, was my teacher in the religion of a merciful Saviour, the emblems of whose dying love I had often received from his hands. Though Mr. Hankins objected to the sale, I have no doubt he pocketed half the proceeds.

ANTHONY GAYLE.

Mr. Hathaway still retained his station, as a Methodist minister!!!

